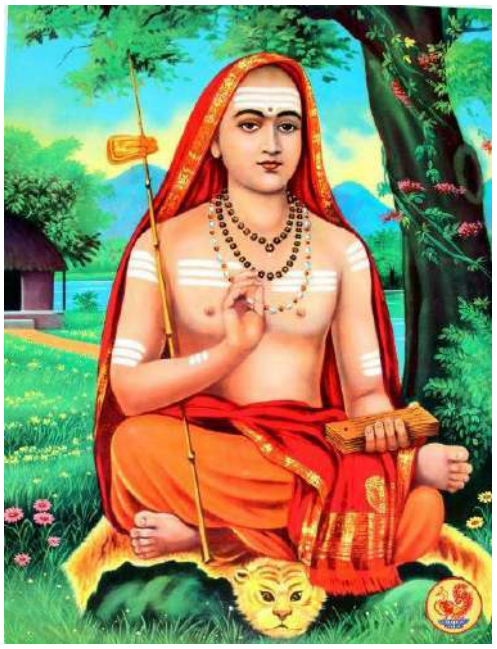
Dr. M. Thirumaleshwar

Introduction - Some famous works of Sri Adi Shankaracharya, giving essence of Advaita Vedanta



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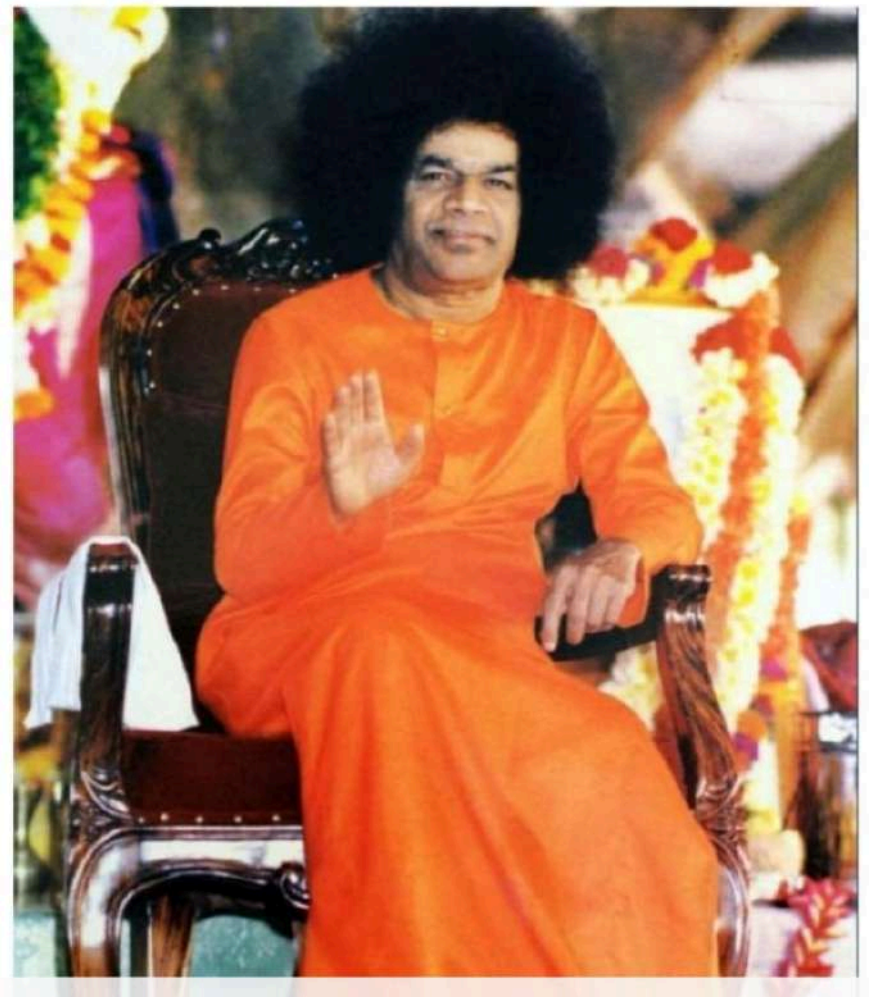
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

2

PREFACE

This compilation is on "Some famous works of Sri Adi Shankaracharya, giving essence of Advaita Vedanta ".

In this free ebook, following five free ebooks, which were circulated earlier, are combined in to a single free ebook for easy reference.:

1. **Tattva Bodha**
2. **Atma Bodha**
3. **Vakya Vritti & Laghu Vakya Vritti**
4. **Dasha Shloki**
5. **Manisha Panchakam**

YouTube videos : Here we have a wealth of info on these treatises for many hours, by well known artistes, Swaminis and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn heavily from many references, YouTube and other websites as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
April 3, 2024
Email: tmuliya@rediffmail.com

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1. Tattva Bodha
2. Atma Bodha
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4. Dasha Shloki
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******

Note that the above entries are hyperlinks.

Pressing on the desired name takes you to that particular ebook, which has its own CONTENTS page with hyperlinks etc.

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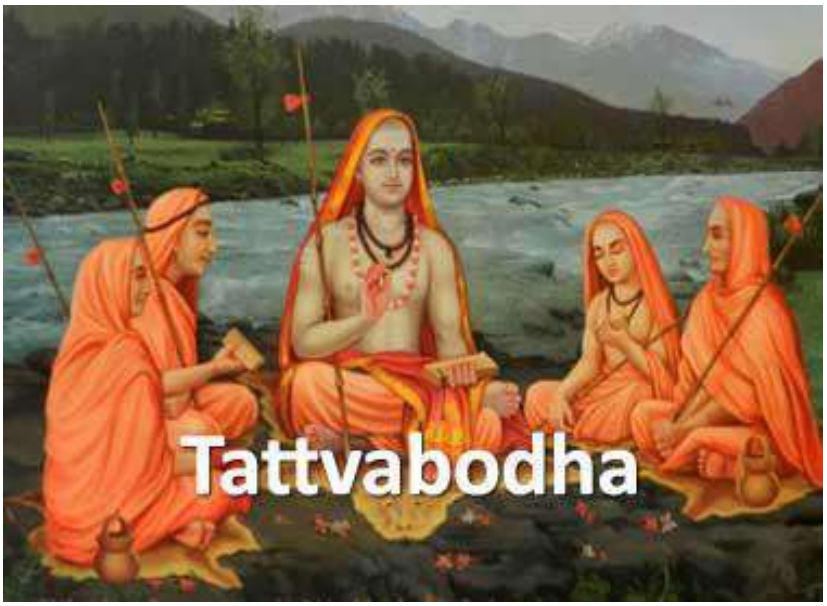
Dr. M. Thirumaleshwar

Tattva Bodha (Knowledge of Truth) - An Introduction to Wisdom of Advaita Vedanta by Sri Adi Shankaracharya



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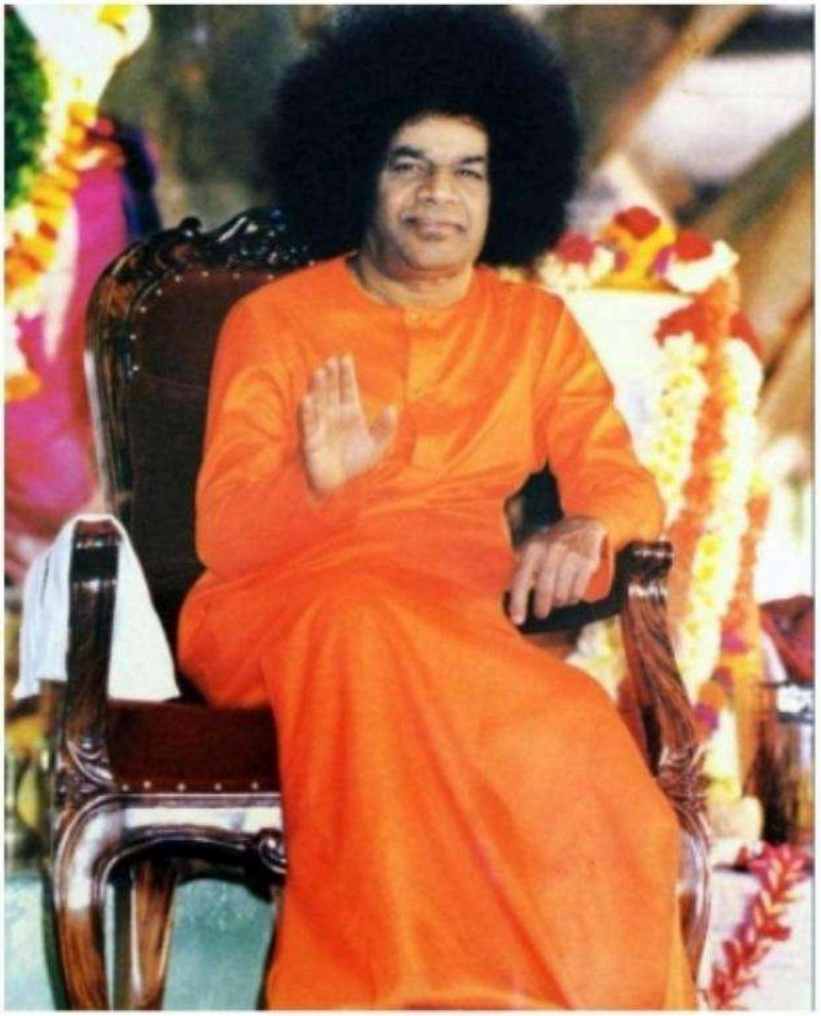

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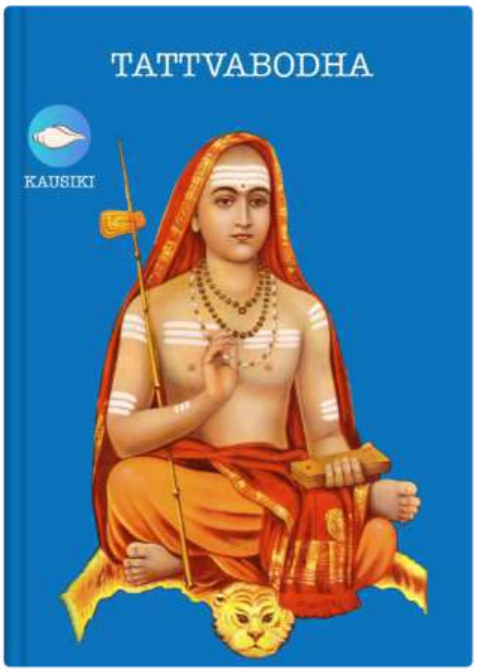
PREFACE



This free ebook gives briefly the info about Tattva Bodha - a ‘prakarana grantha’ - an Introduction to Wisdom of Advaita Vedanta, by Sri Adi Shankaracharya.

After an introduction by medium.com, verses translated to English, and meanings in English etc are given. Various terminologies used are explained in detail.

Links to YouTube videos give recitation by Smt. Rama Sivaraman and playlists of lectures/classes on Tattva Bodha by many Scholars, Swaminis and Swamijis.

Acknowledgements:

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Dr. M. Thirumaleshwar,
April 3, 2024
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Ref: medium.com

Tattva Bodha - Essentials of Vedanta

By Pritam Kumar Sinha, December 23, 2023

"Knowledge alone destroys ignorance, as light destroys deep darkness."

This quote encapsulates the central theme of Vedanta philosophy presented in "Tattva Bodha," where the attainment of true knowledge (or enlightenment) is emphasised as the key to overcoming ignorance and realising the ultimate truth of the universe.

“Tattva Bodha," attributed to Adi Shankaracharya, one of the most esteemed philosophers in the Indian tradition, serves as an essential guide to understanding the principles of Advaita Vedanta. This text is not just a mere treatise but a beacon that lights the path for seekers of spiritual wisdom, especially those who embark on the journey of self-realisation and understanding the non-dualistic nature of reality.

At the core of "Tattva Bodha" is the philosophy of Advaita Vedanta, which posits a monistic view of the universe. It declares that Brahman, the ultimate, unchanging reality, is the sole truth, whereas the transient world is an illusion (Maya). This non-dualism (Advaita) asserts that the individual soul (Atman) and Brahman are not distinct; they are one and the same. This fundamental concept challenges and elevates the seeker's understanding of the self and the universe.

The text opens by addressing the prerequisites for its study, emphasising the need for a purified mind and a keen intellect, virtues that are essential for grasping the subtle and profound teachings of Vedanta. Shankaracharya outlines the four-fold qualifications (Sadhana Chatushtaya) necessary for a student: discrimination between the eternal and non-eternal (Viveka), renunciation of the enjoyment of the fruits of actions both here and hereafter (Vairagya), the six-fold qualities including control of the mind and senses, and an intense longing for liberation (Mumukshutva).

"Tattva Bodha" elegantly unfolds the concept of the three states of consciousness: waking (Jagrat), dreaming (Svapna), and deep sleep (Sushupti). In the waking state, the individual interacts with the external world, experiencing joy and sorrow. The dreaming state is where the mind itself projects the world, and in deep sleep, there is no desire and no dream. Shankaracharya uses these states to guide the student towards understanding that the witness of these states, the Atman, is beyond them, constant and unchanging, reflecting the nature of Brahman.

One of the text's profound teachings is the concept of tattvas, or principles, crucial to understanding the nature of reality. The Pancha Kosha (five sheaths) - Annamaya (physical), Pranamaya (vital), Manomaya (mental), Vijnanamaya (intellectual), and Anandamaya (bliss) - are described as covering the true essence of the self. These sheaths, each subtler than the previous, are tools for the spiritual aspirant to understand and transcend, ultimately realising the Atman within.

The Sharira Traya (three bodies) – the gross (Sthula), subtle (Sukshma), and causal (Karana) – are another set of concepts introduced in "Tattva Bodha." The gross body is what we identify with in the physical realm, the subtle body is the seat of the mind and emotions, and the causal body is the repository of impressions and desires. Shankaracharya elucidates that these bodies are not the true self; they are mere vehicles for the Atman, which is beyond birth and death.

Viveka, or the discrimination between the real and unreal, is a pivotal theme in the text. This discrimination is not just intellectual but a deep, intuitive understanding that the eternal, unchanging Atman is the only reality, and the world experienced by the senses is transient. This understanding is crucial for the spiritual aspirant, as it directs the focus inward, towards the eternal self, rather than outward, towards the fleeting world.

Another significant aspect that "Tattva Bodha" emphasises is the role of spiritual practices. These practices are not mere rituals but are designed to purify the mind and intellect, making them fit instruments for the reception of higher knowledge. The practices of meditation, selfless service, devotion, and the study of scriptures are recommended to cultivate the qualities necessary for the realisation of the self.

In its conclusion, "Tattva Bodha" reiterates the non-dualistic truth of Advaita Vedanta – that the individual self and the universal self are one. This realisation is not an intellectual exercise but a transformative experience that dissolves the illusion of separateness, leading to liberation (Moksha). Shankaracharya asserts that this knowledge alone can free one from the cycle of birth and death, leading to eternal bliss.

The impact of "Tattva Bodha" on the philosophical and spiritual landscape of India is profound. Its concise yet comprehensive exposition of Vedanta principles makes it a pivotal text for anyone seeking to understand the essence of non-dualism. Its teachings transcend time and continue to guide seekers of truth in their quest for understanding the ultimate reality.

Adi Shankaracharya, through "Tattva Bodha," invites the spiritual aspirant to embark on a journey of self-inquiry and discovery. He challenges the reader to question the nature of their own existence, the world around them, and the underlying truth that connects all beings.

The significance of "Tattva Bodha" in the context of Indian spirituality cannot be overstated. It serves as a bridge between the esoteric philosophical concepts of Vedanta and the practical aspects of spiritual practice. Shankaracharya, with his profound understanding and compassionate approach, makes these lofty ideas accessible to earnest seekers.

One of the most beautiful aspects of "Tattva Bodha" is its poetic yet precise language. The Sanskrit verses are not just intellectually stimulating but also resonate with a certain rhythmic beauty that elevates the soul. This is characteristic of Shankaracharya's works, where the depth of meaning is matched by the elegance of expression.

The text also addresses the concept of Maya, or illusion, which is central to Advaita Vedanta. Shankaracharya explains that the world, as perceived through the senses, is a manifestation of Maya, which veils the true nature of Brahman. The realisation of the Atman, as non-different from Brahman, lifts this veil, revealing the ultimate reality.

Furthermore, "Tattva Bodha" elaborates on the law of Karma – the law of cause and effect. It explains how actions in this life shape future experiences, thereby binding the individual to the cycle of rebirth. However, Shankaracharya emphasises that true knowledge of the self transcends Karma, leading to liberation.

The text is also a guide to ethical and moral living, which Shankaracharya sees as integral to spiritual growth. The Yamas and Niyamas, or the ethical precepts of Yoga, are implicit in its teachings. The practice of truthfulness, non-violence, self-restraint, and contentment are seen as foundational to the pursuit of spiritual knowledge.

"Tattva Bodha" is not just a philosophical treatise but a manual for living a life that leads to spiritual enlightenment. It calls for a transformation not only in the way one perceives the world but also in how one lives in it. The ultimate goal, as per Shankaracharya, is not just intellectual understanding but the experiential realisation of one's true nature.

In the modern context, where spiritual seeking often gets entangled with the complexities of life, "Tattva Bodha" remains as relevant as ever. It offers a clear and concise path to understanding the essence of one's being and the universe. In a world rife with material pursuits and existential crises, its message of inner peace and self-realisation is particularly poignant.

"Tattva Bodha" stands as a testament to the timeless wisdom of Advaita Vedanta. It encapsulates the essence of non-dualistic thought, offering profound insights into the nature of reality, consciousness, and the self. Adi Shankaracharya, through this work, continues to enlighten and guide seekers of truth, illuminating the path to spiritual liberation and ultimate bliss. The text, with its deep philosophical insights and practical guidance, remains a beacon of spiritual wisdom, guiding generations towards the ultimate truth of non-dualism and the realisation of the self as one with universal consciousness.

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Ref: shankaracharya.org

Tattva Bodha (Awakening to Reality)

To the Master, the World-Soul, the Master of seekers for union, obeisance; to the teacher, the giver of wisdom. To fulfil love for those who would be free, this Awakening to Reality is addressed to them.

The Four Perfections

We shall tell of the way of discerning reality, the perfection of freedom, for those who are fitted by possessing the Four Perfections.

What are the Four Perfections?

- Viveka - The Discerning between lasting and unlasting things;
- Vyragya - No Rage for enjoying the fruit of works, either here or there;
- Sad Sampatti - the Six Graces that follow Peace;
- Mumukshutva - and then the Longing to be free.

What is the Viveka - Discerning between lasting and unlasting things?

The one lasting thing is the Eternal; all, apart from it, is unlasting.

What is Vyragya?

A lack of longing for enjoyments here and in the heavenly worlds.

What is possession of the Perfections that follow Peace?

Peace; Self-Control; Steadiness; Sturdiness; Confidence; Intentness.

What is Peace?

A firm hold on emotion.

What is Self-Control?

A firm hold on the lust of the eyes and the outward powers.

What is Steadiness?

A following out of one's own genius.

What is Sturdiness?

A readiness to bear opposing forces, like cold and heat, pleasure and pain.

What is Confidence?

Confidence is a reliance on the Voice of the Teacher and Final Wisdom.

What is Intentness?

One-pointedness of the imagination.

What is the Longing to be free?

It is the longing: "That Freedom may be mine."

These are the Four Perfections. Through these, men are fitted to discern Reality.

What is the Discerning of Reality?

It is this: the Self is real; other than it, all is fancy.

Self, Vestures (sariras), Veils (kosas), Modes (avasthaas)

What is the Self?

He who stands apart from the Physical, the Emotional, and the Causal Vestures; who is beyond the five Veils; who is witness of the three Modes; whose own nature is Being, Consciousness, Bliss -- this is the Self.

The Three Vestures

What is the Physical Vesture (sthula sarira) ?

Being formed of the five creatures five folded, born through works, it is the house where opposing forces like pleasure and pain are enjoyed; having these six accidents: it is, is born, grows, turns the corner, declines, perishes; such is the Physical Vesture.

What is the Emotional Vesture (sookshma sarira)?

Being formed of the five creatures not five folded, born through works, the perfection of the enjoyment of opposing forces like pleasure and pain, existing with its seventeen phases: the five powers of knowing; the five powers of doing; the five lives; emotion, one; the soul, one; this is the Emotional Vesture.

The five powers of knowing are: Hearing, Touch, Sight, Taste, Smell. Hearing's radiation is Space; Touch's, Air; Sight's, the Sun; Smell's, the Twin Physicians; these are the powers of knowing.

Hearing's business is the seizing of sounds; Touch's business, the seizing of contacts; Sight's business, the seizing of forms; Taste's business, the seizing of tastes; Smell's business, the seizing of odours.

The five powers of doing are: Voice, Hands, Feet, Putting-forth, Generating. Voice's radiation is the Tongue of Flame; Hands', the Master; Feet's, the Pervader; Putting-forth, Death; Generating's, the Lord of Beings; thus the radiations of the powers of doing.
Voice's business is speaking; Hands' business is grasping things; Feet's business is going; Putting-forth's business is removing waste; Generating's business is physical enjoyment.

What is the Causal Vesture (kaarana sarira)?

Being formed through ineffable, beginningless unwisdom, it is the Substance and Cause of the two Vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the Causal Vesture.

The Three Modes

What are the Three Modes?

The Modes of Waking, Dreaming, Dreamlessness.

What is the Mode of Waking?

It is where knowledge comes through Hearing and the other knowing powers, whose business is sound and the other perceptions; this is the Waking Mode.
When attributing itself to the Physical Vesture, the Self is called the Pervading.

Then what is the Mode of Dreaming?

The world that presents itself in rest, generated by impressions of what has been seen and heard in the Mode, Waking, is the Mode, Dreaming.

When attributing itself to the Emotional Vesture, the Self is called the Radiant.

What then is the Mode of Dreamlessness?

The sense that I perceive outwardly nothing at all, that rest is joyfully enjoyed by me, this is the Mode, Dreamlessness.

When attributing itself to the Causal Vesture, the Self is called the Intuitional.

The Five Veils

What are the Five Veils?

- The Food-formed (annamaya kosa) ;
- the Life-formed (pranamaya kosa);
- the Emotion-formed (manomaya kosa);
- the Knowledge-formed (vijnanamaya kosa);
- the Bliss-formed (anandamaya kosa).

What is the Food-formed?

Coming into being through the essence of food, getting its growth through the essence of food, in the food-formed world it is again dispersed, this is the Food-formed Veil -- the Physical Vesture.

What is the Life-formed?

The Forward-life and the four other Lives, Voice and the four other powers of doing; these are the Life-formed.

What is the Emotion-formed Veil?

Emotion, joining itself to the five powers of knowing -- this is the Emotion-formed Veil.

What is the Knowledge-formed?

The Soul, joining itself to the five powers of knowing -- this is the Knowledge-formed Veil.

What is the Bliss-formed?

This verily is the Substance not quite pure because of the avidya that gives birth to the Causal Vesture; in it are founded all joys; this is the Bliss-formed Veil.

Thus the Five Veils.

By saying: "Mine are the lives; mine is emotion; mine is the soul; mine is the wisdom"; these are recognized as possessions. And just as a bracelet, a necklace, a house and such things separated from one's self, are recognized as possessions, so the Five Veils and the Vestures, recognized as possessions, are not the Self (the Possessor).

What then, is the Self?

It is that whose own-nature is Being, Consciousness, Bliss.

What is Being?

What stands through the Three Times (Present, Past, Future) -- this is Being.

What is Consciousness?

The own-nature of Perceiving.

What is Bliss?

The own-nature of Joy.

Thus let a man know that the own-nature of his own Self is Being, Consciousness, Bliss.

—
We shall speak now of the way the twenty four natures are developed.

The Primitive Seven

1. Dwelling together with the Evolver in maya, who is the very self of the three potencies: substance, force, and space.
2. From this maya, shining ether came forth.
3. From the shining ether, breath came forth.
4. From breath, fire came forth.
5. From fire, the waters came forth.
6. From the waters, earth came forth.

Their Substantial Parts

Now, among these five natures:

From the substantial part of shining ether, the power of hearing came forth.
From the substantial part of breath, the power of touch came forth.
From the substantial part of fire, the power of seeing came forth.
From the substantial part of the waters, the power of taste came forth.
From the substantial part of earth, the power of smelling came forth.

From the united substantial parts of these five natures, the inner powers -- mind, soul, self-assertion, imagination -- came forth.

Mind is the very self of intending and doubting.
Soul is the very self of affirmation.
Self-assertion is the very self of attributing selfhood.
Imagination is the very self of image-making.

The regent of mind is the Moon.
The regent of soul is the Evolver.
The regent of self-assertion is the Transformer.
The regent of imagination is the Pervader.

Their Forceful Parts

Now, among these five natures:

From the forceful part of shining ether, the power of voice came forth.
From the forceful part of breath, the power of handling came forth.
From the forceful part of fire, the power of moving came forth.
From the forceful part of the waters, the power of engendering came forth.
From the forceful part of earth, the power of extruding came forth.
From the united forceful parts of these natures, the five lives -- the upward-life, the forward-life, the uniting-life, the distributing-life, the downward-life -- came forth.

Their Spatial Parts Of these five natures, from their spatial parts, the five-folded five elements come forth.

What is this five-folding?

It is this: taking the spatial parts of the five primitive natures -- one part of each -- these parts are each first divided in two; then one half of each part is left alone, on one side, while the other halves of each are each divided into four. Then to the half of each nature, is joined the fourth of the half [the eighth] of each of the other natures. And thus five-folding is made.

From these five primitive natures, thus five-folded, the physical vesture is formed. Hence the essential unity between the clod and the Evolving Egg.

The Life and the Lord

There is an image of the Eternal, which attributes itself to the vestures, and is called the Life.
And this Life, through the power of Nature, regards the Lord as separate from itself.
When wearing the disguise of Unwisdom, the Self is called the Life.

When wearing the disguise of Glamor, the Self is called the Lord.

Thus, through the difference of their disguises, there is an appearance of difference between the Life and the Lord. And as long as this appearance of difference continues, so long will the revolving world of birth and death continue. For this reason the idea of the difference between Life and the Lord is not to be admitted.

But how can the idea of unity between the self-assertive, little-knowing Life, and the selfless, all-knowing Lord, be accepted, according to the famous words, that thou art; since the genius of these two, the Life and the Lord, is so opposite?

This is not really so; for 'Life attributing itself to the physical and emotional vestures' is only the verbal meaning of thou; while the real meaning of thou is 'pure Consciousness, bare of all disguises, in dreamless life.'

And so 'the Lord full of omniscience and power' is but the verbal meaning of that; while the real meaning of that is 'pure Consciousness stripped of disguises.' Thus there is no contradiction in the unity of the Life and the Lord, since both are pure Consciousness.

The Free-in-Life (Jivanmukta)

And thus all beings in whom the idea of the eternal has been developed, through the words of wisdom and the true Teacher, are Free-in-life.

Who is Free-in-life?

Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a serf,' so he who possesses the firm conviction that 'I am neither priest nor serf nor man, but stainless Being, Consciousness, Bliss, the Shining, the inner Master, Shining Wisdom,' and knows this by direct perception, he is Free-in-life.

The Three Modes of Deeds

Thus by the direct knowledge that 'I am the Eternal,' he is freed from all the bonds of his deeds.

How many modes of these 'deeds' are there? If counted as 'deeds to come,' 'deeds accumulated,' and 'deeds entered on,' there are three modes.

The pure and impure deeds that are done by the body of the wise, after wisdom is won, are called 'deeds to come.'

And what of 'deeds accumulated'? The deeds that are waiting to be done, sprung from seeds sown in endless myriads of births, are 'deeds accumulated.'

And what are 'deeds entered on'? The deeds that give joy and sorrow here in the world, in this vesture, are 'deeds entered on.' Through experiencing them they reach cessation; for the using-up of deeds entered on comes through experiencing them. And 'deeds accumulated' reach cessation through wisdom, the very self of certainty that 'I am the Eternal.' 'Deeds to come' also reach cessation through wisdom. For, as water is not bound to the lotus-leaf, so 'deeds to come' are not bound to the wise.

For those who praise and love and honour the wise, to them come the pure 'deeds to come' of the wise. And those who blame and hate and attack the wise, to them come all the unspeakable deeds, whose very self is impurity, of the wise man's 'deeds to come.'

The End

Then the Knower of the Self, crossing over the circling world, even here enjoys the bliss of the Eternal. As the sacred books say: The Knower of the Self crosses over sorrow.
And the sacred traditions say: Whether he leaves his mortal form in Benares or in a dog-keeper's hut, if he has gained wisdom, he is free, his limitations laid aside.

Thus the Awakening to Reality is completed.

****

Ref: adhyatmawritings.com

तत्वबोध **(Tattvabodha) by Adi Shankaracharya**

DECEMBER 15, 2015

The blog provides a translation of the Tattvabodha that is ascribed to Adi Shankaracharya. What is provided below is a basic translation of each and every line in the text followed by a basic commentary to enable readers to appreciate the intent behind every line of the book. I have used the translation provided by Swami Tejomayanandaji on the text issued by the Chinmaya Mission. Any errors in use of words in the commentary is mine and mine only. I hope all of you enjoy this wonderful text.

1. What are the four-fold qualifications (साधनाचटुष्टयम्)? The capacity to discriminate b/w permanent & impermanent (नित्यानित्यवस्तुविवेक), dispassion towards enjoying the fruits of one's action here or hereafter, six-fold wealth like शम & so on and constant yearning to become free (मुमुक्षत्वं).

(UV – Each of the ४ criteria will be elaborated in subsequent श्लोक)

2. What is meant by discrimination b/w the permanent & impermanent (नित्यानित्यवस्तुविवेक)? Reality alike is eternal; everything else is ephemeral. This conviction alone is the discrimination b/w the permanent & the impermanent.

(UV – this simple idea is fascinating since it rests on a view that what lasts forever is the only aspect that is Real. What is born will also die and what is capable of destruction cannot thus be considered Real (it is relatively real but not absolute). An investigating mind is meant to observe the world & every phenomena to spot the Real & discard the unreal – what lasts longer should attract as against those that do not last. When the ancient Indian view dismisses the world as माया/ मिथ्या, what it actually states is that the visible universe is relatively real but not an absolute truth since it is not eternal).

3. What is dispassion (विराग)? The absence of the desire for enjoyment (of fruits of one's actions) in this world and in स्वर्ग.

(UV – this is usually interpreted that ancient Indian view is world negating. Far from it. The purpose of the quest for HIGHEST REALITY should be clear – negatives are given in this Shloka. One is not pursuing this to achieve some supernatural powers or to impress people around you or to get a chance to be with अप्सर in स्वर्ग. Such desires must be absent while pursuing this study. Then why must I pursue this study at all can be an obvious Q. This will be answered later – I will merely state now that this pursuit is to get back to our original nature; to shed the "compound" persona and recover the pure "element" aspect of ourselves.

If one wants to pursue HIGHEST REALITY, one cannot do it while pursuing enjoyment. Focus is being stressed upon here. If focus is necessary for low intellect pursuits like CA/ Engineering/ Medical can it not be much more so for pursuing the highest goal of all? Does it mean that Shankara does not want people to enjoy life? Far from it – enjoy pursuing HIGHEST REALITY IS ALL THAT HE IS STATING or enjoy drinking/ eating if pursuit of HIGHEST REALITY does not appeal to you – that is all)

4. What is the inner wealth starting with शम (शमादि साधन संपत्ति)? These are शम, दम, उपरति, तितिक्षा, श्रद्धा & समाधानम्.

(UV – these six are also referred to as षट् संपत्ति – people can be deemed wealthy if they possess these six forms of wealth. Details to be elaborated next).

5. What is शम? It is control or mastery over the mind.

(UV – most of the time, we are in control of our mind rather than we controlling our mind – hold the thought that we and the mind are one. Getting swayed by thoughts and inability to control their flow means that our mind is not in our control. Through साधन, this can be subdued.).

6. What is दम (Dama)? It is the control of external sense organs such as eyes and so on.

(UV – one may lose control over the mind yet may retain control over senses like one may get angry but refrain from use of harsh words/ hands. Control over senses should aid control of mind and vice versa. Training of senses is to perfect their usage for our goals rather than let them loose is दम).

7. What is उपरति? It is the strict observance of one's own धर्म (स्वधर्म अनुष्ठानम् इव).

(UV – Tough to comment upon since this point needs serious thinking. धर्म denotes "that which holds together the different aspects and qualities of an object into a whole". Loose translations like duty/ righteousness/ morality, etc are used but real meaning would be "that which makes a thing or being what it is". धर्म of Sun is to give heat & light while that of a tree is to provide fruits/ flowers. What is our own धर्म (or our own calling that is aligned with one's own personal disposition) is the key Q here that needs to be introspected upon by every person individually. A person having a trait of उपरति must have the sense to spot when he/ she strays from स्वधर्म to quickly do course correction to return to his personal Dharma. To waste time in pursuits that are not true to one's own core calling must be avoided – moot point being made here).

8. What is तितिक्षा? It is the endurance of heat & cold, pleasure & pain.

(UV – Easy one – People get disturbed when confronted with extreme situations and allow their minds to get affected in such situations positively or negatively. A certain kind of relaxed

demeanour when experiencing both extremes is critical for a साधक. One more point – the concept of need to remain steady while enduring pain can be appreciated easily but enduring pleasure may seem odd and usually ignored. Getting carried away with pleasure is also a noose that binds since the experience of sensual happiness will reside in memory making the person to seek a repeat of such experience and thereby getting diverted from his ultimate goal).

9. What is the nature of श्रद्धा? Full alignment in the words of the Guru & the Vedas is श्रद्धा.

(UV – blind trust is repugnant as a trait to the so-called rational/ educated mind. A little insight will however blow away this infantile view. We are aware that the learning curve of a child is max in the first few years when he/she blindly trusts the mother. As ego rises in such a child, trust reduces and learning slows. We trusted our teachers in school, we trusted the view that modern science has all the answers even though modern science is as close to solving the puzzle of life as we were 5000 years back. We trust Wiki/ media even though… Trust is thus normal IN INITIAL STAGES and does not make us less rational. Over time, as we outgrow our parents & teachers, we evolve enough to set aside their views as we become capable of independent thinking using their taught principles. "वेद are a repository of highest ज्ञान" – one has to have विश्वास in this proposition. Then, as Krishna says in the Gita, once a person becomes evolved, वेद are as useful as water in a well to a person during a flood – meaning that he outgrows the वेद).

10. What is समाधानम्? It is the single-pointedness of the mind.

(UV – this should be a no-brainer. Focus/ concentration, etc are the mark of a sharp mind and it is much more essential to a person pursuing the highest wisdom. Dhruva's example is given by Shastras as an epitome of concentration. The Hindi word relevant here may be एकाग्रता).

11. What is मुमुक्षत्वं? "Let me attain freedom/ access to the highest truth". This intense desire is मुमुक्षत्वं.

(UV – whatever vocation we pursue, whether it is a game or study or profession or family care or a medal in Olympics, we are expected to pursue these intensely if we desire success. Same passion is thus expected even for one who pursues the highest Truth – this has to be a BURNING wish. Whatever one reads, whatever one talks, whatever friend one makes – all these actions must reflect this burning to seek the highest Truth visibly; not for others but for oneself. For one to whom this pursuit to gain the highest Truth is of a flickering variety, success is difficult).

12. This is the four-fold classification. Thereafter, they become fit for the enquiry into the Truth.

(UV – Whosoever says pursuit of आध्यात्म is only about blind faith is obviously not familiar with works of greats like आदि शंकर / नागार्जुना/ अभिनवगुप्त/ वराहमिहीर. An interim recap of

4-fold criteria (साधना चटुष्टयम्):
1. नित्य अनित्य वस्तु विवेक – discriminating बुद्धि
2. विराग – dispassion or objectivity
3. षट् संपत्ति – शम, दम, उपरति, तितिक्षा, श्रद्धा & समाधानम्
4. मुमुक्षत्वं – strong desire to learn).

13. What is an inquiry into the Truth (तत्वविवेकः)? It is the firm conviction that आत्मा alone is real and all, other than That, is unreal.

(UV – तत्व means attribute/ property. Q raised is "What is the attribute or property of the Highest Truth?". Answer – "Any enquiry or study that arrives at आत्मा as the highest Truth is the right inquiry since only आत्मा has the attribute of being eternal. How do we make sense of this?

Well!!!! All enquiries usually have a starting point, a working hypothesis, from where enquiry needs to begin. "World emanated from nonliving matter" – this is the proposition of modern science and experiments are being done taking this proposition as true (though unproven). Nothing wrong here since further experiments will either prove the hypothesis right or we change the hypothesis based on further evidence that comes our way. A similar hypothesis is the starting point for वेदान्त that आत्मा alone is Real (of course this is given as an end goal). आत्मा may thus be taken as Variable X, an unknown to be taken as Real (meaning eternal) and all other than आत्मा is unreal. What is this आत्मा or X? Def. of आत्मा follows).

14. What is आत्मा? That which is other than gross (स्थूल), subtle (सूक्ष्म) & causal (कारण) body, beyond the five sheaths, the witness of the three states of consciousness (waking, dream & deep sleep) and of the nature of "Sat-Chit-Ananda" (Existence – Conscious – Blissful) is the आत्मा.

(UV – The आत्मा definition given here is both +ve & -ve. Detailed meaning of each of the individual terms follows. The word Soul and आत्मा must not be used interchangeably).

15. What is स्थूल शरीर? That which is made up of five great elements that have undergone the process of पंचीकरण, सत्कर्मजन्यम् (born as a result of सत्कर्म), भोगसाधनम् (the bearer of experiences of joy & sorrow, etc) and षड् विकारवत् (subject to six modifications) is the gross body.

(UV – Five elements in our body – आकाश (space), वायु, अग्नि (heat), आप (liquidity) & पृथ्वी (solidity). These five come about via a process called as पंचीकरण (will be elaborated later). Six modifications are – अस्ति (conception/ existence), जायते (is born), वर्धते (grows), विपरिणमते (matures), अपक्षीयते (decays) & विनश्यति (dies). स्थूल शरीर is merely a platform to bear life experiences just like a space suit is worn to move in space and shed once you are home. logically, स्थूल शरीर cannot be Real since it is born and what is born does not exist before thus making it unreal).

16. सूक्ष्म शरीर किम्? That viz composed of five great elements not undergone grossification, born of good actions of the past, the bearer for the experience of joy, sorrow etc., constituted of 17 items namely, ५ ज्ञान इंद्रियाँ senses, ५ कर्म इंद्रियाँ, five Pranas (प्राण, व्यान, अपान, समान & उदान), the मन and बुद्धि.

(UV – सूक्ष्म means subtle which cannot be perceived by senses. Five elements in the pre-gross state are called as तन्मात्र viz शब्द, रूप, रस, स्पर्श & गंध. Capacity to perceive is not in the external organ but something subtle beyond them just like even a blind man has a physical eye but cannot still see. Why सूक्ष्म शरीर is not आत्मा will be elaborated).

VEDIC PHYSICS BEGINS

17. The ज्ञान इंद्रियाँ are ears, skin, eyes, tongue and nose. The associated देवता are ears – आकाश, Skin – वायु, Eyes – सूर्य, Tongue – वरुण and Nose – अश्विनी कुमार. The field of experience (विषय) of the ज्ञान इंद्रियाँ are शब्द for that ear, स्पर्श for the ear, रूप for the eyes, रस or cognition of taste for the tongue and गंध or cognition of smell for the nose.

(UV – In Hindu thought, everything is seen from the perspective of a triad – Subject or experiencer, Object or what is experienced and Connecting link b/w the two known by the term देवता. Why is a “subject” able to experience an “object”? If both are fully unconnected with one another, will the subject not be able to experience the object? So what connects the two to one another? As per Vedanta, it can only happen if there is a connecting link between the two and this link is known as देवता).

18. The कर्म इंद्रियाँ are mouth, hands, legs, excretion & genital organs. The associated देवता are: mouth – अग्नि, hands – इंद्र, legs – विष्णु, excretion – यम and genitals – प्रजापति. Function of mouth is to speak, hands to grasp things, legs locomotion, excretion elimination of waste and genitals being procreation.

(UV – देवता is an interesting concept to dwell on. It is a conscious entity that makes connection possible with the world. They thus reside outside as well as inside. It is not us who use देवता for enjoying the world but it is the देवता who are enjoying themselves through the media of our body. One may say that our individual worldview of Reality is actually an inverted upside down view).

19. What is कारण शरीर (causal body)? That which is अनिर्वाच्य (inexplicable), अनादि (beginning-less), अविद्यारूपम् (full of Avidya or ignorance), the sole cause of स्थूल & सूक्ष्म शरीर, ignorant of one’s own true nature, free from duality/ formless is कारण शरीर.

(UV – There is some aspect within us that keeps us view ourselves as limited. Though our real nature is unlimited, as per वेदान्त, a principle called as अविद्या (or माया or प्रकृति) covers our real vision from ourselves. Key point to note here is that our gross/ subtle body emanates from the raw material or ingredients provided by अविद्या – clearly hinting that our

instruments (senses, mind, intellect, etc) are “evolutes” and thus intrinsically incapable of being used to realise our true selves. But this is all we have – is it not?).

20. What are the three states (अवस्था त्रयं)? They are the waking, dream and deep sleep states.

(UV – All of us are familiar with these three states – is it not? Study of our life by digging into our state of being in all these three states is a very critical aspect of the study of Vedanta. While it is normal to study our being in waking state only, given that a third of our life at least is spent in other two states, Vedanta assigns a lot of importance to learning about other two states also to define ourselves fundamentally. In the West, it is usually stated that study of dreams only began in the early 20th Century with Sigmund Freud).

21. What is the जाग्रत् अवस्था? That state of experience in which the sense objects like sound are perceived through the sense organs like ears, etc in the waking state. The आत्मा, identifying with the स्थूल शरीर is called “Vishwa” in this state.

(UV – Note the language used here – “आत्मा identifies with स्थूल शरीर “. आत्मा is not स्थूल शरीर but believes this to be its identity in waking state.)

22. What is the सेवप्ना अवस्था? The world that is projected while in sleep from the impressions born of what was seen or heard in the waking state is called the dream state. The Self, identifying with the subtle body, is called Taijasa in this state.

23. Then what is the सुषुप्त्यवस्था? That state about which one states that “I did not know anything, I enjoyed good sleep”, is the deep sleep state. The आत्मा, identifying with the deep sleep state, is called प्राज्ञ in this state.

(UV – Ancient Indians were puzzled by this state – post deep sleep, both मन & शरीर get energy & feel good. So what energy source powers these two to make them so effective post deep sleep? What makes a dead mind wake up post deep sleep – clearly once a mind is dead to itself, it cannot wake up on its own? So who wakes it up? This thinking led man into ध्यान (meditation) where mind is subdued/ made latent so as to eliminate its nature of keeping us limited and establish contact directly with the primal energy source viz the आत्मा.)

FIVE कोश **(Sheaths)**

24. What are the पंच कोश? They are अन्नमय, प्राणमय, मनोमय, विज्ञानमय & आनंदमय.

(UV – कोश means covering – the layers over our आत्मा. Why is this important? Because आदि शंकर will define 5 aspects we mis-identify with as “I” daily. Then these are argued out as “not us” and eliminated; what is then left is आत्मा – our true identity).

25. What is अन्नमय? That which is born of the essence of food, grows by the essence of food and merged into the earth, which is also the nature of food is called अन्नमय कोश or also स्थल शरीर.

(UV – अन्न is translated as food and मय as modification – the physical body is thus food modified. From a reading of the above, food meaning may be widened to mean matter from which our body is composed of. Our body is nothing other than Samosa, Cabbage, Palak, water or flesh of other beings mixed up and modified; nothing else. How can one say that my "I" is this physical body?)

26. What is प्राणमय? The five Pranas like Prana, etc and five कर्मेन्द्रिय like speech, etc form the प्राणमय.

(UV – this sheath is more subtle than the earlier one. Prana means life force. Five Pranas refer to five physiological functions of the body. प्राण – Breathing, अपान – Evacuation/ rejection of waste from the body, व्यान – blood circulation, उदान – all reactions/ reverse processes like shedding tears, burping, sneezing & vomiting – it is उदान that supplies the power to subtle body to leave the gross body at death and समान – digestion/ assimilation. Though these are more subtle, "I" cannot be these).

27. What is मनोमय कोश? The mind and the five senses form the mental कोश.

(UV – mind is a seat of emotions like anger, love, compassion, jealousy, etc. Mind perceives objects through senses but equally if mind is not connected to senses, mind will not receive stimuli. Mind is constituted of thoughts in a state of flux – "should I? Should I not?" are the kind of thoughts a mind generates based on stimuli. Vedanta makes an interesting distinction between the mind (viz likened to a "doubting Thomas" and intellect which is really the seat of decision making (this comes next). Such a changing mind cannot thus be आत्मा which is unchanging and eternal).

28. What is विज्ञानमय? The Buddhi and the five organs of perception together constitute the विज्ञानमय.

(UV – this is subtler than the previous three. It controls the other three. While thoughts in flux is the mind, thoughts in a state of decision making are Buddhi. It is the seat where values are established – what we value, we run after, cherish and pursue. From this foundation, rest of the body is directed and is thus the driver of the body. The concept of self identity – I am tall, I am hungry, I am a doer, I love food, etc actually is based in the Buddhi. This again cannot be the आत्मा since even values of life, though relatively more stable, keep changing and are thus unstable and unsure of itself).

JOY COMES FROM ONE-NESS (VERY IMP)

29. What is आनंदमय? Established in अविद्या, which is of the form of कारणशरीर, of impure nature, united with thoughts like Priya, etc is विज्ञानमय. These are the five sheaths.

(UV – कारणशरीर is seen as a core zone within us from where trigger for life (with an idea of limited-ness) emerges & which directs sheaths like बुद्धि, मन, etc to perform their actions. Just like perception of objects goes away (though they exist) at night, perception of lower adjuncts like mind, senses, etc goes away during deep sleep. Joy is thus enjoyed in a deep sleep state owing to the experience of one-ness (in the absence of lower adjuncts). आत्मा whose innate nature is bliss is able to shine fully in this state thereby giving the experience of joy. However, owing to the presence of Avidya, this state is not permanent and when one wakes up, only a taste of joy (having slept well) remains while immediately lapsing into the world of duality (with attendant unhappiness). Similarly, there is joy experienced when thinking of a dear object/ being (viz a longing for one-ness of the person with the dear one). The intensity increases when one actually gains the object (मोद) and joy is maximum when one becomes one with the object (प्रमोद). However, this feeling of bliss when experiencing one-ness is not permanent. The आनंदमय sheath is the zone which really enables a person to experience joy during experiences of one-ness. However, even this zone is taken as a sheath and does not represent the core of our being since the experiences of joy are not permanent).

30. Just as bangles, ear-rings, house, etc known as “mine” are all other than “me”, so too the five sheaths are known by oneself as my body, my मन, my बुद्धि, etc and therefore not the आत्मा.

(UV – this is a simple analogy though very very very powerful when one internalises this fully. With this Shloka, आदि शंकर has sealed the discussion to conclude that we are not – the candidates who thus staked their claim for being identified as “us” have been eliminated. The obvious Q that now comes is – if “I” am not all of these, then what am I or Who am I?).

31. Then what is the आत्मा? It is of the nature of सत् (existence), चित् (consciousness) and आनंद (bliss).

(UV – a “thing” can be explained in terms of तटस्थ लक्षण meaning by relating it to some other aspect of the world – witness to thoughts, cause of the world, etc where the “world” and “thoughts” are the ideas which आत्मा is indicated. Alternatively, an idea may be conveyed in terms of स्वरूप लक्षण like “eternal”, “infinite”, etc where we have no relation with any other object or thing. The definition given here is of the type of स्वरूप लक्षण. Each of these three words will be elaborated further and are central to getting a sense of what आत्मा stands for).

32. What is सत् (existence)? That which remains unchanged in the three periods of time (past, present or future) is सत् (existence).

(UV – we took examples earlier on this. Gold exists irrespective of change in ornamentation or mud remains whether you make a pot or a statue of clay. “I” remains the same whether I take the form of a kid or teenager or adult or old man – it always remains an eternal witness to everything. At the highest states of साधना, a योगी is successful in being able to stop identifying with changing aspects within his persona like मन, बुद्धि, etc and realises that he is the eternal आत्मा – at this state, he exclaims with a hair raising cry of joy – अहम् ब्रह्मास्मि since he realises that he is indeed eternal or सनातन. Once a person knows that he is eternal, how can there be any place for fear?).

33. What is चित् (consciousness)? It is of the nature of absolute knowledge (ज्ञान स्वरूप).

(UV – चित् is the Self-shining ever-shining ज्ञान principle. ज्ञान of world is gained by thoughts in the मन. Without ME, no thoughts can happen in the मन. It is only “I” who can detect the presence as well as absence of thoughts and while thoughts come and go, I remain unchanging & ever-shining. Can a mind viz just a cumulation of information from outside and which is itself illumined by the आत्मा ever know the आत्मा? Can a pen know it’s user or a toy its maker? आत्मा is thus the “subject” or CONSCIOUS “knower” Itself (not an unconscious particle). It is NOT an object like a science theory or a tree that can be learnt about by reading a book or seen with senses – since it is the knower Itself, an ultimate state of ज्ञान is to just know itself – that is all. How can a knower know itself? When It realises that it is itself the “knower” (subject), the “known” (object) and ज्ञान (knowing principle), it achieves a state of singularity where it sees itself everywhere – this is the state archived by Mystics like रामकृष्ण परमहंस / रमण महर्षि. आत्मा is thus a state of ज्ञान that it is the सनातन knower – the only pursuit of सनातन धर्म through acts like कर्म/ भजन/ स्वाध्याय/ योग thus is a journey to know oneself – परमात्मा, देवता, स्वर्ग, नर्क, vegetarianism, no booze, etc – these were experienced by past seers as essential props as steps to climb for the lower मन to reach the final state of being when one exclaims अयं आत्मा ब्रह्मा).

34. What is आनंद? It is of the nature of सुख स्वरूप – happiness is its nature.

(UV – core pursuit of life is happiness. Ever wondered why? Why do we gravitate towards happiness NATURALLY? It is so obvious to all that it seems beyond questioning. Why question the obvious? I love my house, I love my friends, etc but I love myself the most. I love others for my sake and I love myself unconditionally. Why I thus gravitate towards happiness naturally is because it must be my true nature. Just like people are comfortable in their own home, people are in a steady state of happiness. There is sorrow in limited-ness or finitude and while happiness is never a burden to me. Sorrow is a burden meaning therefore that sorrow cannot be my true nature. Thereby, bliss or joy is the true nature of आत्मा.)

35. Thus one should know oneself as having the nature of सत्, चित् & आनंद.

(Rediscovering these three aspects within ourselves thus becomes the goal and purpose of life – there is nothing else except this).

THE UNIVERSE

36. Now we shall explain the evolution of 24 तत्व (causative factors).

(We now move from individual to causative aspects of the Universe. सनातन धर्म makes a startling claim viz ब्रह्मांड=पिंडांड meaning that the same aspects that make up the individual also make up the universe. Lao Tze also says that one can know the universe without leaving the door of our house).

37. Depending on ब्रह्म (ब्रह्म आश्रय), माया exists which is of the nature of three qualities of सत्व, रज: & तम:

(UV – three गुण are very very very core to सनातन धर्म. ब्रह्म stands for “big” and the bigness of ब्रह्म has no limits. Now what is the cause of the world? If we say ब्रह्म is the cause, we are creating a problem since we have already stated earlier that Truth is real only if it is eternal and ब्रह्म as eternal is essentially changeless and if as a cause and CHANGES into an effect, then ब्रह्म becomes unreal. So how did the world come about? This is where वेदान्त brings out the concept of माया which also came from ब्रह्म itself, सांख्य calls this प्रकृति, Shaivism calls this आदि शक्ति, etc. माया is referred to as a She, who endowed with three गुण uses two powers – आवरण शक्ति (veiling power) to cover the Truth of ब्रह्म and विक्षेप शक्ति (projecting power) to project the world of names & forms. ब्रह्म + माया = ईश्वर also referred to as ब्रह्मा as the Projector of the world.

As per वेदान्त, ब्रह्म is static and formless while activity comes about on account of माया. In Kashmir Shaivism, ब्रह्म & माया are not seen as two separate entities but essentially two aspects of the same One. Just like sun and sunlight cannot be separated, शिव & शक्ति cannot be separated. सत्व गुण is characterised by ज्ञान, रजोगुण is characterised by activity and तमोगुण is likened to inertia. Entire creation has come about as per Divine Will using the त्रिगुण.

There is one more thing unique to वेदान्त – two causes are necessary for creation of the universe – material cause or उपादान कारण as well as efficient cause viz निमित्त कारण. To make a pot, potter is the निमित्त कारण and mud is the उपादान कारण. However, Hinduism says that the same ईश्वर is both the कारण meaning that Universe has been created from the body of ईश्वर itself – no separate material has been used.

38. From माया, आकाश is born, from आकाश, वायु:, from वायु, तेज़: meaning fire, from तेज़, आप: meaning water and from आप comes पृथ्वी meaning earth.

(UV – no analysis is required and this has to be taken as is. In physics, we talk of three states of matter – solid, liquid and gas. As per Vedic physics, these have been given as five states of matter – space, air, heat, liquid and solid. Note that पृथ्वी does not mean physical earth here but means solid and आप: does not mean water but to be taken as liquid property. Note that in the order of creation, the first creation is more subtle than the next one and solid at the end is the most gross in its nature. Space has the quality of sound and can therefore

carry sound as sound waves. From space came air which has qualities of sound and touch and it can therefore be heard and felt. Fire comes next and it has qualities of sound, touch and form. Water or liquidity comes next and it has properties of sound, touch, form and taste. Lastly, it is solidity which has the qualities of sound, touch, form, taste and smell. Another critical point – the original element is present in all subsequent creations. ईश्वर is present in all including माया, ईश्वर & माया are present in space, ईश्वर, माया & space are present in air, etc. Therefore, one should realise that ईश्वर is present in the entire creation and can be found in stones, air, other forms of life, etc.

39. Among these five great elements, out of the सात्विक aspect of आकाश came the organ of hearing viz the ear. From the सात्विक of वायु came the organ of touch viz the skin. From the सात्विक aspect of fire, the organ of sight, the eye evolved. From the सात्विक aspect of water, the organ of taste, the tongue evolved. From the सात्विक aspect of earth, the organ of smell, the nose evolved.

(UV – note that सत्व is the ज्ञान aspect of माया and therefore the organs Buck evolved from this aspect enable us to gain ज्ञान – eyes to see, tongue to taste, etc. Without these organs, one can never get awareness of the ways of the universe)

40. From the total सात्विक aspect of all these five elements, the inner instrument of मन, बुद्धि, अहंकर्ता & चित्त meaning memory evolved. The मन is of the nature of indecision, the बुद्धि is of the nature of decision, the अहंकर्ता is of the nature of notion of doership
and memory is of the nature of thinking and recollection. The देवता of मन is the चंद्रमा, of बुद्धि – ब्रह्मा, of अहंकर्ता – रुद्र & चित्त – वासुदेव.

(UV – thus far, we have listed organs of knowledge and all these have come out of सात्विक aspect of माया).

1. ORGANS OF PERCEPTION/KNOWLEDGE			2. ORGANS OF ACTION		
Organs (Indriyas)	Elements	God	Organs (Indriyas)	Elements	God
Ears	Sound	Space	Tongue	Speech	Fire
Skin	Touch	Air	Hands	Object	Indra
Eyes	Vision	Sun	Legs	Place	Vishnu
Nostrils	Smell	Earth	Bowls	Excretion	Death
Tongue	Taste	Varuna	Genitals	Pleasure	Prajapati

3. INTERNAL ORGANS - Antahkarana			4. VITAL FORCES Panchikaranam(fivefold path of subtle to gross elements)		
Organs (Indriyas)	Element	God	Elements	Breath	God
Mind (Manas)	Thought Pros/Cons	Moon	Space	Prana Inhale/Exhale	
Intellect (Buddhi)	Determines Object	Brhaspati	Air	Apana Excreting	
Ego (Ahamkara)	Sense of Ownership	Rudra	Fire	Vyana Fills entire body	
Contemplative Faculty and Memory (Chitta)	Object of Reason	Kshetrajna	Water	Udana Passing out of body	Varuna
			Earth	Samana Eating & Drinking	

SUBTLE BODY PLAN

41. Among the five elements (पंच भूत) from the राजस aspect of आकाश, the organ of speech is formed. From the राजस aspect of वायु, the organ of grasping – the hands are formed. From the राजस aspect of अग्नि, the organ of locomotion, the legs are formed. From the राजस aspect of water, the organ of procreation (उपस्थेन्द्रियम्) is formed. From the राजस aspect of पृथ्वी, the organ of excretion , anus (गुदेन्द्रियम्) is formed. From the total राजस aspect of पंच भूत, the पंच प्राण (व्यान, अपान, etc) are formed.

पण्चीकरणम्

42. From the तामस aspect of these पंच भूत, the grossified five elements are formed. If it is asked how this पण्चीकरणम् takes place, it is as follows:

1) the तामस aspect of each of the पंच भूत divides into two equal parts.

2) one half of each remains intact.

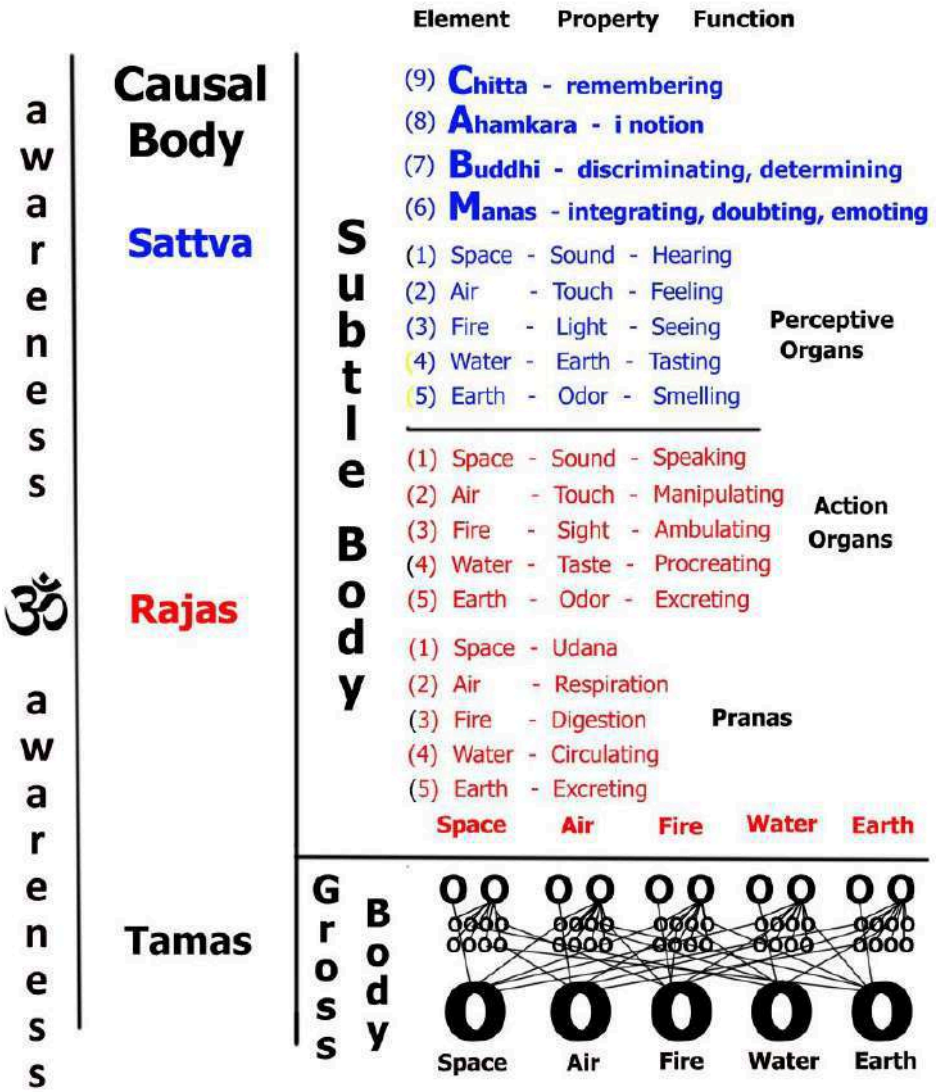
3) the other half of each gets divided into four equal parts.

4) then to the intact half of one element, 1/8th portion of each of the other elements gets joined.

5) then पण्चीकरणम् is complete.

6) from each of these grossified, the gross body is formed.

(UV – the तामस is characterised by inertia. That which cannot know itself or illumine another is inert. That which cannot activate itself is inert. Interesting point is that each of the gross elements has some property of another (1/8th as given above). The vegetable we eat has starch, protein, chemicals viz the earth, water content, its own heat, air and occupies space. Even water in the sea has a form, taste, colour and smell and occupies space. Our own body also has all these aspects and when the subtle body leaves the gross body, all elements of our body go back to their original source (air to air, water to water, etc). The death ceremonies in Hinduism carry this idea and hence we burn the body (fire), ashes are immersed in water, etc. A pictorial view should make this clearer.



A sensible question that may be raised now is the connection between the elements referred to by Adi Shankara and the elements of our periodic table. Unfortunately, I am not personally aware of whether such work has indeed been attempted by anyone and if it has, I am not aware of such work. Since I am neither a physicist nor an Adhyamta experienced person, I

am not qualified to even attempt to make the connection. However, even a lay understanding needs to settle somewhere – probable hypothesis where I would like to leave it pending further investigation is as below.

The elements described by the Upanishads probably represent the states that have been formed prior to birth of elements of the periodic table like Hydrogen, Carbon, etc. One may add that Upanishads refer to spiritual elements while the periodic table refers to elements relating to the "matter" domain. I will leave it at that for now.

43. Thus there is identity between the microcosm (पिण्डांड) and macrocosm (ब्रह्माण्ड).

(UV – this is a very critical statement to be dwelt on. Just like a human body has all these components described above, even the universal body of ईश्वर has all these components. All humans have all these components, all forms of life have all these components and the collective universal also has all these components. Thus, our individual mind is part of total universal mind, our individual intellect is part of universal intellect, etc.)

जीव **&** ईश्वर

44. The reflection of ब्रह्म which identifies itself with the gross body is known as जीव. The जीव by nature takes ईश्वर to be different from himself or herself. The आत्मा conditioned by अविद्या is called जीव and when conditioned by माया is called as ईश्वर. So long as the notion exists that जीव & ईश्वर are different, which arises on account of difference in the conditionings, remains, till then, there is no redemption from संसार which is of the form of repeated birth and death. Due to that reason, the notion that जीव is different from
ईश्वर should not be accepted.

(UV – this is indeed a bold statement and can stun lay people. No other tradition anywhere in the world including other Indian schools like द्वैत or विसिष्ट अद्वैत make this bold assertion. We individuals are the जीव and feel limited owing to the influence of अविद्या; however, as far as ईश्वर is concerned, माया is in HIS control – that is the real difference. The success of religious endeavours is when one gets the experience of ईश्वर within oneself – this is the claim of अद्वैत propounded by आदि शंकर in line with the declaration of the उपनिषद्.)

तत्वमसि

45. But the जीव is endowed with अहंकार (I-ness) and therefore his ज्ञान is limited whereas ईश्वर is without अहंकार and is therefore omniscient. Then how can there be identity as stated in the महावाक्य – तत्वमसि (You Are That) between these two who are possessed of contrary characteristics.

(UV – it is an obvious Q. How can one say that ईश्वर & जीव are one and the same when evidently there is a difference between both the states of experience? The answer follows.

तत्वमसि is one of the four महावाक्य – आदि शंकर picked one most significant and profound line from each वेद संहित and तत्वमसि is picked from the सामवेद).

46. If there exists such a doubt, it is not so. The literal meaning of the word त्वम् is the one identified with the gross and subtle bodies. The implied meaning of the word त्वम् is pure चैतन्यम् (consciousness) which is free from all its conditionings and which is appreciated in the state of समाधि. So also the literal meaning (वाच्यार्थ) of the word तत् is ईश्वर having omniscience and the implied meaning (लक्ष्यार्थर of the word तत् is pure चैतन्यम् (consciousness) which is free from all its conditionings. Thus, there is no contradiction regarding the identity between the जीव & ईश्वर from the standpoint of चैतन्यम् (consciousness).

MAN OF REALISATION (जीवन्मुक्त**)**

47. Thus by the words of वेदान्त and teachings of the सत्गुरु, those in whom the vision of the Truth (ब्रह्मबुद्धि) in all beings, are liberated (जीवन्मुक्ता:) while living.

(UV – Advaita has some unique claims. One can achieve liberation right here right now. One need not wait to die and then go to some place called heaven. Liberation is a state and not a place at a certain location.).

48. Then who is a जीवन्मुक्ता? Just as one has a firm belief – “I am the body”, “I am a man”, “I am a Brahmin”, “I am a Sudra”, in the same way, one who, by his immediate knowledge b(अपरोक्ष ज्ञान) has firmly ascertained – “I am not the body”, “I am not a man”, “I am not a Brahmin”, “I am not a Sudra” but “I am unattached” and of the nature of सत् चित् आनंद, the effulgent (प्रकाशरूप), the indweller of all (सर्वान्तर्यामी) and the formless awareness (चिदाकाशरूप अस्मि), is a जीवन्मुक्ता.

(UV – this is self-evident. What can be a more clear definition of universal brotherhood than that coming out of these lines. Each of the words used in this Shloka are deep and one can spend hours explaining each concept. These are however relevant when one is meditating since one must keep this vision of oneself and then meditate. प्रत्यक्ष ज्ञान is direct ज्ञान of objects obtained via the senses. परोक्ष ज्ञान is indirect ज्ञान obtained from others via reading or hearing others. It is not available to senses and is not available near the person. अपरोक्ष ज्ञान is also immediate ज्ञान that is neither direst or indirect and it is not of an object that is neither far nor near. We all know “I am”, no senses or hearing from others are not required since such ज्ञान is immediately available to us. The ब्रह्मबुद्धि must also come to us as a form of अपरोक्ष ज्ञान.

49. By अपरोक्ष ज्ञान that I am ब्रह्म alone, one becomes free from the bondage of all कर्म (actions).

(UV – this brings us to the last but very important concept of Hinduism, कर्म without which any of the Indic tradition can never be understood. कर्म means action and the proposition is that all actions done from the perspective of limited “I” generate a deposit in the form of कर्म

An action with the intent of benefiting another generates a deposit of good कर्म (पुण्य) while that done with an intent to harm another generates a bad कर्म (पाप) These will keep accumulating in our कर्म Bank. However, any action done as a duty that is indifferent to the outcome and done in a manner that any person in a similar situation will perform a similar action is an actionless action – Chapter 3 and 4 of the Gita dwell at length on the nature of action. Till this कर्म bank is zeroised, one is born again and again to work towards zeroising the Bank. Till this is zeroised, कर्म – whether good or bad is considered a bondage and needs to be got rid of).

50. If it is asked, how many kinds of कर्म are there, (the reply is) there are three kinds of कर्म – आगामि, सण्चित & प्रारब्धेन.

51. The results of actions, good or bad performed by the body of the realised or enlightened आत्मा after the dawn of ज्ञान is known as आगामि.

(UV – animal actions do not generate कर्म since all their actions are done instinctively without a sense of doership unlike that of a human being that are done as doers who exercise choice. Wise man however does not undertake actions with a sense of doership and even though they may be visibly engaged in actions, such actions are आगामि since they do not generate पुण्य or पाप consequences.)

52. The results of actions performed in all the precious births which are in a seed form and giving rise to endless crores of births (in future) are called as सण्चित कर्म.

(UV – all humans are born with an accumulated bank of कर्म known as सण्चित. Some part of this is used up in this life while most of it will be carried forward together with those that are being accumulated in the current life).

53. Having given birth to this body, the actions which give result in this very world in the form of happiness or misery and which can be destroyed only by enjoying or suffering them is called प्रारब्ध कर्म.

(UV – this one is most experienced by us. All our current life experiences are generated by the प्रारब्ध कर्म. If we therefore hit a windfall without working for it, it is a पुण्य that has got used while a sudden unplanned misery means a पाप has been used up. A योगी sees such events differently – if a windfall or a positive experience comes about, Yogi is worried that some पुण्य has been used up and is happy when a misery strikes him since a पाप has been used up or liquidated).

How does one exhaust सण्चित कर्म? (since once this is used up or liquidated, the scope of future births is done away with).

54. सण्चित कर्म is destroyed by the firm knowledge (निश्चयात्मक ज्ञानेन), “I am ब्रह्म alone”.

(UV – once a Yogi identifies himself with the universal consciousness and stops identifying with the limited idea of oneself, the entire capital of actions becomes null and void. It is compared in Yoga literature to roasted seeds since once the seeds are roasted, no more plants or trees can come out of it. Another analogy used is that of space in a pot that has been living with the belief that it is unique and different. Once the pot is broken, the space inside merges with the universal space outside).

55. The आगामि कर्म is also destroyed by knowledge and a wise man is not affected by it – as a lotus leaf is not affected by water on it.

(UV – unlike other leaves which become wet when kept in water, lotus leaf does not become wet even though water goes over it – it remains detached. Similarly, a wise man may perform various actions but they do not generate results because He has no sense of doership for these actions).

56. Further, to those who praise, serve and worship a ज्ञानी, go the results of the good actions done by the wise man. To those who criticise, hate or cause pain to the ज्ञानी go the results of all unpraiseworthy and sinful actions done by the wise.

(UV – with this, one can appreciate why India has had this tradition to serve Sadhus and Sanyasis since by merely serving such people, the benefit passes on to such people. Of course, people may take advantage of such a situation; nevertheless who can say who is wise and who is not. With the ebbing of Hinduism in India, we can of course see such actions to stop altogether. Let us see what shape our country takes for its future).

57. Thus, the आत्मवित् (knower of the Self), having crossed Samsara attains Supreme Bliss here itself. The Sruti (meaning the Vedas) affirm this – the आत्मवित् goes beyond all sorrow. Let the wise man cast off his body in Kashi or in the house of a dog eater, (it is immaterial because) at the time of gaining knowledge itself, he is liberated, being freed from the results of all his actions. So asset the Smritis too.

इति तत्वबोध प्रकरणम् समाप्तम्

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YouTube Videos

Tattva bodha - full rendition by Smt. Rama Sivaraman (18 min):

https://youtu.be/XLWGLpaC5VU?si=RWhr_7Z7ZkPCZh7n

Tattva Bodha - 10 talks by Swami Aparajitananda of Chinmaya Mission, Mangalore:

https://youtube.com/playlist?list=PLXE0ny857B-oDuJeCZhkXrWhGXZUALRRw&si=qCVYxOFsmxe7yi_1

Tattva Bodha- Kannada - 12 talks by Pramodh Nataraj :

https://youtube.com/playlist?list=PLenvx6hzl9CssMMdZsvBvEjnTHlL0WJot&si=bAJBguIWCROuWZdu

Tattva Bodha- 25 classes- by Arsha Bodhini:

https://youtube.com/playlist?list=PLlshzEktXQH0YIoJILZrqDZiF-37Z3jEl&si=-Js0gE6AkjVU9brG

Tattva Bodha- 19 videos - by Swami Vidtatmananda:

https://youtube.com/playlist?list=PLYTbMLJyGboBhIR0mNTtGSEK7ngwfeqSx&si=lCWpiZgMemr6SYlM

Tattva Bodha- 20 videos - by Swami Advayananda:

https://youtube.com/playlist?list=PLlNdduOe1pp3YBuYpbd7J2QE0jUbTg7Qf&si=V5bbODkV2Ym62V4_

Tattva Bodha- 31 videos- yesVedanta:

https://youtube.com/playlist?list=PLMFNyeu_vMRhRK55FVYIXAbmNXb-nWA6-&si=rJcK2OwL-qJQfmw8

Tattva Bodham - Tamil - 22 videos - by Acharya Smt. Surya Priya ji:

https://youtube.com/playlist?list=PL9DocMYaPnCSGagQfXtzh431js9aUDZoA&si=rNJDWRyYCuyM_u9t

Tattva Bodha - 18 videos - SW Paramathmananda:

https://youtube.com/playlist?list=PL1NtlG9_mds5kMHnCKH_H1Zx07bWKl4uE&si=dKxRkc70yvMwVYRf

Tattva Bodha - 8 videos - by Swami Omkarananda:

https://youtube.com/playlist?list=PL3wdgvULoHme5YMaRL_YpBB3_MgGuttY1&si=TjK7rD9W76YqckPc

Tattva Bodha - 28 videos - by Swami Guruparananda:

https://youtube.com/playlist?list=PLFhE-jwdLAYE_-P8SwKKpxbL25gayAEyn&si=oDGiD795DwYb1SQ2

Tattva Bodha - Telugu - 15 videos - by Swamini Satyavratananda:

https://youtube.com/playlist?list=PLxHSbfDKkc5i_2-tmZFZz_wh_eQoA4HlJ&si=V8kevKSWXGS4F0a6

Tattva Bodha - English -7 videos - by Swami Anubhavananda:

https://youtube.com/playlist?list=PLAF_c2xr3i8DKWyTTr0z_eRgB4IW-vvcS&si=kOSm1XdtKDHbNP-S

Who am I - according to Tattva Bodha (1 hr 24 min):

https://youtu.be/CyGBLq_1Qi0?si=Lf5gySMUjQXUJ5ZY

Tattva Bodha - Vedic model of creation (1 hr 26 min):

https://youtu.be/GQxwp2bicq4?si=kXUF9KMomrLE_m7i

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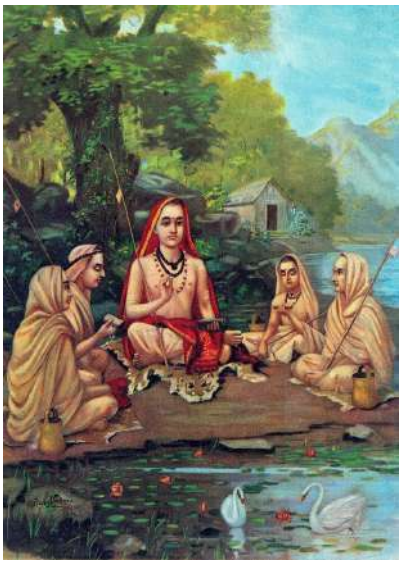
ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Atma Bodha (or, Self Knowledge) - A Short treatise on Advaita Vedanta by Sri Adi Shankaracharya



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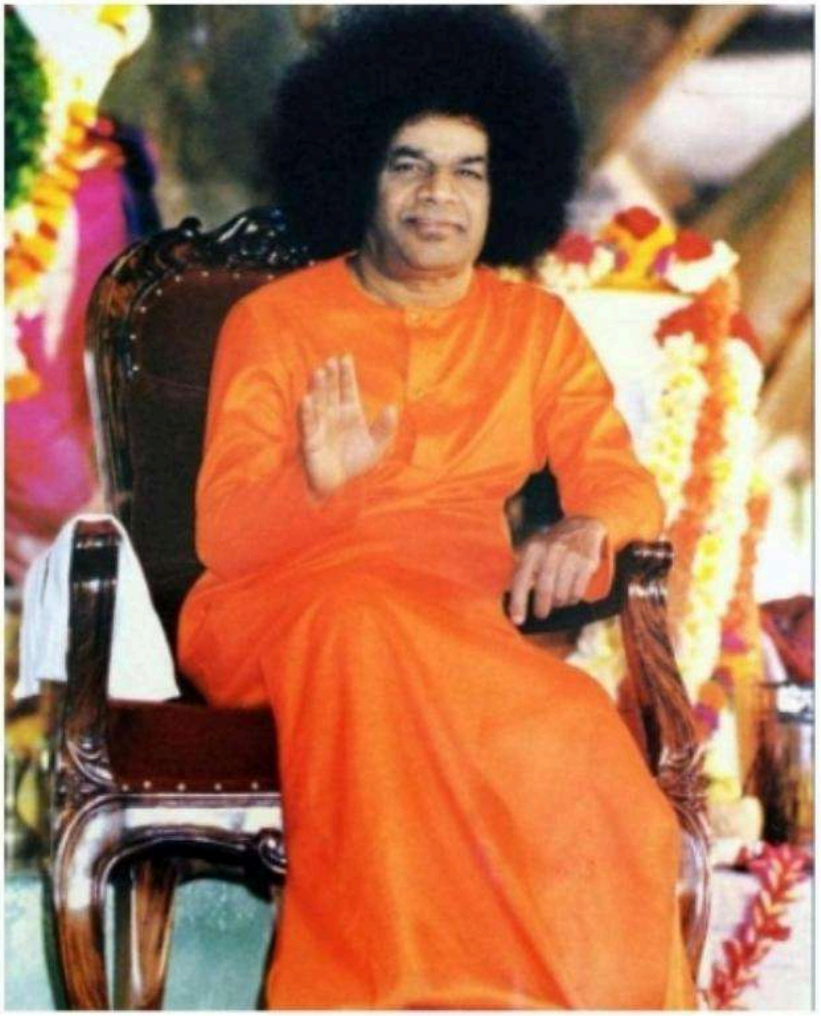
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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PREFACE

This free ebook gives briefly the info about Atma Bodha, a short treatise on Advaita Vedanta, by Sri Adi Shankaracharya.

After an introduction by Wikipedia, Atma Bodha verses in Sanskrit are given. Next, this treatise with its meanings in English are given.

Links to YouTube videos give many lectures on Atma Bodha by reputed Scholars and religious Swamini and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
March 29, 2024
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Atma Bodha

Ātma-bodha (Sanskrit: आत्मबोधः) is a short Sanskrit text attributed to Adi Shankara of Advaita Vedanta school of Hindu philosophy. The text in sixty-eight verses describes the path to Self-knowledge or the awareness of Atman.

The Vedanta tradition states that the text was written by Shankara for his disciple, Sanandana, also known as Padmapāda. *Ātma-bodha* is a *prakaṛṇa grantha:* literature that explains the terms and terminologies used in the *Śāstras* but they do not contribute any original thought.

Atmabodha is also the title of an Upanishad attached to the Atharvaveda.

Etymology

Atmabodha means "Self-knowledge", self-awareness, or one with the "possession of a knowledge of soul or the supreme spirit".

Authorship

The authorship of *Ātma-bodha*, written in Sanskrit language, is traditionally ascribed to Adi Shankara who is believed to have lived in the 8th century A.D. According to Isaeva, even though the authenticity of this work is doubted by present day scholars, it does not contradict the whole of Shankara's system which it advocates. Yet, in contrast to Shankara, the *Atma Bodha* argues for constant practice and meditation, whereas Shankara rejected 'activity' and argued for an immediate acquisition of knowledge.

Contents

The original text consists of sixty-eight verses and describes the way to the attainment of the knowledge of the Atman. As the *Vivekachudamani*, the *Atma Bodha* teaches that the Ultimate Reality or Brahman, the foundation of all, is beyond name and form, is of the nature of Pure Consciousness, but who can be realised by pursuing the Path of Knowledge, not by worship.

For the Wisdom of Self is the one way to Freedom,
leading beyond all other paths,
As cooking cannot be accomplished without fire,
so Freedom cannot be attained without wisdom.

—*Ātma-bōdha* 2,

Atmabodha text reiterates that the Path of Knowledge consists in *shravana* (hearing the instructions of a teacher), *manana* (reflecting on what is heard) and *nididhyasana* (meditating on Truth with single-minded devotion); *viveka* (philosophical discrimination) and

vairagya (renunciation of all that which is unreal) are the basic disciplines required to be followed and that it is not possible for actions (*Karma*, fasting, vows, pilgrimage) to destroy ignorance (*avidya*) and cause liberation (*moksha*) –

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् |
विद्याविद्या निहन्त्येव तेजस्तिमिरसङ्ववत् ||

"Action cannot destroy ignorance, as it is not opposed to ignorance.
Knowledge does verily destroy ignorance just as light destroys deep darkness"

—*Ātma-bodha* 3,

Atma Bodha describes the world and the individual soul are in true essence Brahman, the Absolute Reality, with the nature of Sat-chit-anand, or truth-consciousness-bliss. Brahman is the substratum on which is projected by imagination all the manifested things of the world; the all-pervading Atman illumining the mind and the senses shines in the intellect (*Buddhi*) just as the reflection in a mirror.

The yogi endowed with complete enlightenment sees,
through the eye of Knowledge,
the entire universe in his own Self,
regards everything as the Self and nothing else.

— *Ātma-bōdha*, 47,

The self-abiding Jivanmukta, states verses 49-51 of Atmabodha, is satisfied with his state of bliss derived from Atman (soul, self), is free from hate for anyone, seeks unity, is perfected in peace, grows radiant, rejoices with what he has, is the one who "shines inwardly, like a lamp placed inside a vase".

Through study, reflection and meditation,
You exhaust your vasanas, desires and discover your real Self.
It is through your self-effort you gain the knowledge of Self.
And by discovering your inner Self you experience the infinite, all pervading Brahman.

—*Ātma-bōdha*, 66-68,

Commentaries and translations

Nikhilananda states that Shankara's Vedic non-dualistic (*Advaita*) philosophy is based on the divinity of the soul, the unity of existence, the Oneness of the Godhead.

The first translation of *Ātma-bodha* into English language from Sanskrit by J. Taylor was published in 1812 titled - The Knowledge of Spirit, later another translation rendered by Rev. J.F.Kearns, along with English commentary and titled - *Atma Bodha* Prakashika, was published in the May, 1876 issue of The *Indian Antiquary* (pages 125-133). An English translation and commentary of 1944 by Swami Nikhilananda was published in India in June, 1947 by Sri Ramakrishna Math, Chennai. Sri Ramana Maharshi translated *Ātma-bodha* into Tamil in verse-form. Chinmayananda Saraswati has also written a translation of the same.

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Ref: sanskritdocuments.org

आत्मबोधः

नमः श्रीशङ्करानन्दगुरुपादाम्बुजन्मने ।
सविलासमहामोहग्राहग्रासैककर्मणे ॥
namaH shrIsha~NkarAnandagurupAdAmbujanmane .
savilAsamahAmohagrAhagrAsaikakarmaNe ..

-- panchadashI

`I bow at the lotus feet of the Guru, Shankara, whose function is to eliminate the alligator of delusion (moha) with all its branches.'

Atma Bodha, meaning self knowledge, was composed by Adi Shankara sometime in the 8th century.

To quote Sri Radhakrishnan `The Advaitism of Shankara is a system of great speculative daring and logical subtlety . Its austere intellectualism, its remorseless logic, which marches on indifferent to the hopes and beliefs of man, its relative freedom from theological obsessions, make it a great example of a purely philosophical scheme . It is impossible to read Shankara's writings, packed as they are with serious and subtle thinking, without being conscious that one is in contact with a mind of a very fine penetration and profound spirituality . With his acute feeling of the immeasurable world, his stirring gaze into the abysmal mysteries of the spirit, his unswerving resolve to say neither more nor less than what could be proved, Shankara stands out as a heroic figure of the first rank in the somewhat motley crowd of the religious thinkers of medieval India ....

Shankara taught us to love Truth, respect reason and realize the purpose of life . Twelve centuries have passed, and yet his influence is

visible.'

His influence on Indian philosophy is so enormous that most of the later philosophies that evolved in India had either to agree with him or disagree with him, quoting him nevertheless.

Shankara, in his indisputable style, allows a place for Karma and Bhakti while emphasising the prime necessity of j~nAna for the realisation of the Self . For example, while commenting on Bhagvadgita 18.45, he takes Bhakti to be identical to j~nAna by quoting 7.16-18 of the gItA where Krishna says that a j~nAni is one of His Bhaktas.

In Vivekachudamani, he goes on to say that Bhakti is one of the most conducive causes for liberation . Similarly, in the third verse of atma bodha, he says that karma is not opposed to ignorance, though it can not destroy ignorance . Undoubtedly a great religious reformer and philosopher, Shankara embraces within his fold all pantheism while maintaining the principle of non-duality.

Though Shankara is famous for his commentaries (bhAShya-s) on the three major texts considered as `launching pad' for liberation (prasthAnatrayI, the triple cannon),
namely bhagavad gItA, brahmasUtra-s, and upaniShad-s, he has composed a large number of stotra-s (hymns in praise of various gods) and also brief expositions in prose and verse (prakaraNa-s). Atma Bodha falls into the last category . A rare but an excellent commentary of this work in Sanskrit has been provided by Swami kRiShNAnandAshramI and has been translated into English by Vidyaratna Menon . Other noteworthy translations of the text are by Swami Chinmayananda, Swami Nikhilananda, TMP Mahadevan, and Parthasarathy, to name a few.

The text of Atmabodha avoids the technicalities found in the vedas, but conveys the message of jnana yoga (the path of knowledge) to the layman . In a short compendium of sixty eight stanzas, the knowledge of the Self is described in a unique and simple style . Shankara starts with the requirements of the aspirant, and goes on to explain the nature of world -Samsara, the embodiments of the soul, the influence of mAyA and the superimposition of Atman . He describes the meditation technique based on aphorism `I am Brahman,' the supreme being,
`Aham Brahmasmi', and elucidates the fruits of Self-realization and the state of the jivanmukta (liberated soul).

Since the realisation of the Self can not be had from books or scriptures, Shankara insists on the necessity of instruction by a Self-realised Guru (teacher). The intense desire to liberate and the effort required by the sAdhaka (aspirant) is emphasised . If there is no effort, there can not be a result . As Sri Radhakrishnan says `People in our society have resolved to renounce nothing, but wish to enjoy the fruit of renunciation.' The vedanta kesari puts it `The goal we desire (should be) to reach the ideal society of the prophets, a society of just, peaceful, morally and intellectually progressive community of non

attached and responsible individuals, the means we adopt therefore must be worthy of the ends . Then only the real age of millennium will dawn wherein one feels that the whole world is one's family of kith and kin, a place for nothing but love and fellow feeling, in short a vasudhaivakuTumbakam (universe as a family).

Commenting on the first verse of Atma Bodha, the sanskrit commentator, Swami kRiShNAnandAshramI, remarks that Sri Shankaracharya composed the three great bhashyas (of the upaniShads, gItA, and brahma sUtra) for the guidance of people qualified by birth, environment, circumstances, and mental, moral and spiritual development . Out of great compassion for the rest of the masses, Shankara composed Atmabodha for explaining the knowledge of the Self.

The treatise of the knowledge of self, Atmabodha, is meant for those whose sins have been destroyed by religious austerities, who are calm, devoid of attachment and are persons desirous of liberation (i.e . mumukShu-s desirous of mokSha).
The qualified are those who have the fourfold requisites, 1. discrimination between real and unreal (viveka) 2. non-attachment (i.e indifferent to the results of one's action) 3. desire for emancipation (mumukShu-s) and 4. the six fold qualities,
a . sAma (restraint of internal senses)
b . dAma (restraint of external senses)
c . uparati (control of senses, without jumping from one object to another)
d . samAdhAna (mind constantly on the Self)
e . titIkShA (indifferent endurance)
f . shraddhA (faith).
The rest of the sixty seven verses may be roughly classified in to the following subjects, means for emancipation (2-5), sa.nsAra (6-12), various sharIra-s (embodiments) (13-19), adhyAsa (15-19), aha.nkAra (26-30), doctrine of neti-neti (31-36), sAdhanA (37-39), self-realisation (40-46), vision of a j~nAnI and characteristics of a jivanmukta (47-53), and finally the nature of Brahman (54-68).

May the great AchArya, one of the greatest persons to grace this the planet, Shankara, makes us aware of His grace.

****

॥ आत्मबोधः ॥

तपोभिः क्षीणपापानां शान्तानां वीतरागिणाम् ।
मुमुक्षूणामपेक्ष्योऽयमात्मबोधो विधीयते ॥ १॥

बोधोऽन्यसाधनेभ्यो हि साक्षान्मोक्षैकसाधनम् ।
पाकस्य वह्निवज्ज्ञानं विना मोक्षो न सिध्यति ॥ २॥

अविरोधितया कर्म नाविद्यां विनिवर्तयेत् ।
विद्याऽविद्यां निहन्त्येव तेजस्तिमिरसङ्घवत् ॥ ३॥

परिच्छिन्न इवाज्ञानात्तन्नाशे सति केवलः । var अवच्छिन्न
स्वयं प्रकाशते ह्यात्मा मेघापायेंऽशुमानिव ॥ ४॥

अज्ञानकलुषं जीवं ज्ञानाभ्यासाद्विनिर्मलम् ।
कृत्वा ज्ञानं स्वयं नश्येज्जलं कतकरेणुवत् ॥ ५॥

संसारः स्वप्नतुल्यो हि रागद्वेषादिसङ्कुलः ।
स्वकाले सत्यवद्भाति प्रबोधे सत्यसद्भवेत् ॥ ६॥

तावत्सत्यं जगद्भाति शुक्तिकारजतं यथा ।
यावन्न ज्ञायते ब्रह्म सर्वाधिष्ठानमद्वयम् ॥ ७॥

उपादानेऽखिलाधारे जगन्ति परमेश्वरे ।
सर्गस्थितिलयान् यान्ति बुद्बुदानीव वारिणि ॥ ८॥ var not in some editions

सच्चिदात्मन्यनुस्यूते नित्ये विष्णौ प्रकल्पिताः ।
व्यक्तयो विविधाः सर्वा हाटके कटकादिवत् ॥ ९॥

यथाकाशो हृषीकेशो नानोपाधिगतो विभुः ।
तद्भेदाद्भिन्नवद्भाति तन्नाशे केवलो भवेत् ॥ १०॥

नानोपाधिवशादेव जातिवर्णाश्रमादयः । var जातिनामाश्रमादयः
आत्मन्यारोपितास्तोये रसवर्णादि भेदवत् ॥ ११॥

पंचीकृतमहाभूतसंभवं कर्मसंचितम् ।
शरीरं सुखदुःखानां भोगायतनमुच्यते ॥ १२॥

पंचप्राणमनोबुद्धिदशेन्द्रियसमन्वितम् ।
अपंचीकृतभूतोत्थं सूक्ष्माङ्गं भोगसाधनम् ॥ १३॥

अनाद्यविद्याऽनिर्वाच्या कारणोपाधिरुच्यते ।
उपाधित्रितयादन्यमात्मानमवधारयेत् ॥ १४॥

पंचकोशादियोगेन तत्तन्मय इव स्थितः ।
शुद्धात्मा नीलवस्त्रादियोगेन स्फटिको यथा ॥ १५॥

वपुस्तुषादिभिः कोशैर्युक्तं युक्त्यवघाततः । (युक्त्याऽवघाततः)
आत्मानमन्तरं शुद्धं विविच्यात्तण्डुलं यथा ॥ १६॥
var विद्यर्थं विविञ्च्यात्, आशीर्लिङ्ग benedictive विविच्यात्

सदा सर्वगतोऽप्यात्मा न सर्वत्रावभासते ।
बुद्धावेवावभासेत स्वच्छेषु प्रतिबिम्बवत् ॥ १७॥

देहेन्द्रियमनोबुद्धिप्रकृतिभ्यो विलक्षणम् ।
तद्वृत्तिसाक्षिणं विद्यादात्मानं राजवत्सदा ॥ १८॥

व्यापृतेष्विन्द्रियेष्वात्मा व्यापारीवाविवेकिनाम् ।
दृश्यतेऽभ्रेषु धावत्सु धावन्निव यथा शशी ॥ १९॥

आत्मचैतन्यमाश्रित्य देहेन्द्रियमनोधियः ।
स्वक्रियार्थेषु वर्तन्ते सूर्यालोकं यथा जनाः । २०॥

देहेन्द्रियगुणान्कर्माण्यमले सच्चिदात्मनि ।
अध्यस्यन्त्यविवेकेन गगने नीलतादिवत् ॥ २१॥

अज्ञानान्मानसोपाधेः कर्तृत्वादीनि चात्मनि ।
कल्प्यन्तेऽम्बुगते चन्द्रे चलनादि यथाम्भसः । २२॥

रागेच्छासुखदुःखादि बुद्धौ सत्यां प्रवर्तते ।
सुषुप्तौ नास्ति तन्नाशे तस्माद्बुद्धेस्तु नात्मनः ॥ २३॥

प्रकाशोऽर्कस्य तोयस्य शैत्यमग्नेर्यथोष्णता ।
स्वभावः सच्चिदानन्दनित्यनिर्मलतात्मनः ॥ २४॥

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५॥

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति । var जात्वपि
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६॥

रज्जुसर्पवदात्मानं जीवं ज्ञात्वा भयं वहेत् ।
नाहं जीवः परात्मेति ज्ञातं चेन्निर्भयो भवेत् ॥ २७॥

आत्मावभासयत्येको बुद्ध्यादीनीन्द्रियाण्यपि ।
दीपो घटादिवत्स्वात्मा जडैस्तैर्नावभास्यते ॥ २८॥

स्वबोधे नान्यबोधेच्छा बोधरूपतयात्मनः ।
न दीपस्यान्यदीपेच्छा यथा स्वात्मप्रकाशने ॥ २९॥

निषिध्य निखिलोपाधीन्नेति नेतीति वाक्यतः ।
विद्यादैक्यं महावाक्यैर्जीवात्मपरमात्मनोः ॥ ३०॥

आविद्यकं शरीरादि दृश्यं बुद्बुदवत्क्षरम् ।
एतद्विलक्षणं विद्यादहं ब्रह्मेति निर्मलम् ॥ ३१॥

देहान्यत्वान्न मे जन्मजराकार्श्यलयादयः ।
शब्दादिविषयैः सङ्गो निरिन्द्रियतया न च ॥ ३२॥

अमनस्त्वान्न मे दुःखरागद्वेषभयादयः ।
अप्राणो ह्यमनाः शुभ्र इत्यादि श्रुतिशासनात् ॥ ३३॥

(एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥) doubtful addition
निर्गुणो निष्क्रियो नित्यो निर्विकल्पो निरंजनः ।
निर्विकारो निराकारो नित्यमुक्तोऽस्मि निर्मलः ॥ ३४॥

अहमाकाशवत्सर्वं बहिरन्तर्गतोऽच्युतः ।
सदा सर्वसमः सिद्धो निःसङ्गो निर्मलोऽचलः ॥ ३५॥

नित्यशुद्धविमुक्तैकमखण्डानन्दमद्वयम् ।
सत्यं ज्ञानमनन्तं यत्परं ब्रह्माहमेव तत् ॥ ३६॥

एवं निरन्तराभ्यस्ता ब्रह्मैवास्मीति वासना ।
हरत्यविद्याविक्षेपान् रोगानिव रसायनम् ॥ ३७॥

विविक्तदेश आसीनो विरागो विजितेन्द्रियः ।
भावयेदेकमात्मानं तमनन्तमनन्यधीः ॥ ३८॥

आत्मन्येवाखिलं दृश्यं प्रविलाप्य धिया सुधीः ।
भावयेदेकमात्मानं निर्मलाकाशवत्सदा ॥ ३९॥

रूपवर्णादिकं सर्वं विहाय परमार्थवित् ।
परिपूर्णचिदानन्दस्वरूपेणावतिष्ठते ॥ ४०॥

ज्ञातृज्ञानज्ञेयभेदः परे नात्मनि विद्यते ।
चिदानन्दैकरूपत्वाद्दीप्यते स्वयमेव तत् ॥ ४१॥ var हि ॥

एवमात्मारणौ ध्यानमथने सततं कृते ।
उदितावगतिर्ज्वाला सर्वाज्ञानेन्धनं दहेत् ॥ ४२॥

अरुणेनेव बोधेन पूर्वं सन्तमसे हृते ।
तत आविर्भवेदात्मा स्वयमेवांशुमानिव ॥ ४३॥

आत्मा तु सततं प्राप्तोऽप्यप्राप्तवदविद्यया ।
तन्नाशे प्राप्तवद्भाति स्वकण्ठाभरणं यथा ॥ ४४॥

स्थाणौ पुरुषवद्भ्रान्त्या कृता ब्रह्मणि जीवता ।
जीवस्य तात्त्विके रूपे तस्मिन्दृष्टे निवर्तते ॥ ४५॥

तत्त्वस्वरूपानुभवादुत्पन्नं ज्ञानमंजसा ।
अहं ममेति चाज्ञानं बाधते दिग्भ्रमादिवत् ॥ ४६॥

सम्यग्विज्ञानवान् योगी स्वात्मन्येवाखिलं जगत् ।
एकं च सर्वमात्मानमीक्षते ज्ञानचक्षुषा ॥ ४७॥

आत्मैवेदं जगत्सर्वमात्मनोऽन्यन्न विद्यते ।
मृदो यद्वद्घटादीनि स्वात्मानं सर्वमीक्षते ॥ ४८॥

जीवन्मुक्तस्तु तद्विद्वान्पूर्वोपाधिगुणांस्त्यजेत् ।
सच्चिदानन्दरूपत्वात् भवेद्भ्रमरकीटवत् ॥ ४९॥

तीर्त्वा मोहार्णवं हत्वा रागद्वेषादिराक्षसान् ।
योगी शान्तिसमायुक्त आत्मारामो विराजते ॥ ५०॥

बाह्यानित्यसुखासक्तिं हित्वात्मसुखनिर्वृतः ।
घटस्थदीपवत्स्वस्थः स्वान्तरेव प्रकाशते ॥ ५१॥

var दीपवच्छश्वदन्तरेव, also var स्वच्छः
उपाधिस्थोऽपि तद्धर्मैरलिप्तो व्योमवन्मुनिः ।
सर्वविन्मूढवत्तिष्ठेदसक्तो वायुवच्चरेत् ॥ ५२॥

उपाधिविलयाद्विष्णौ निर्विशेषं विशेन्मुनिः ।
जले जलं वियद्व्योम्नि तेजस्तेजसि वा यथा ॥ ५३॥

यल्लाभान्नापरो लाभो यत्सुखान्नापरं सुखम् ।
यज्ज्ञानान्नापरं ज्ञानं तद्ब्रह्मेत्यवधारयेत् ॥ ५४॥

यद्दृष्ट्वा नापरं दृश्यं यद्भूत्वा न पुनर्भवः ।
यज्ज्ञात्वा नापरं ज्ञेयं तद्ब्रह्मेत्यवधारयेत् ॥ ५५॥

तिर्यगूर्ध्वमधः पूर्णं सच्चिदानन्दमद्वयम् ।
अनन्तं नित्यमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५६॥

अतद्व्यावृत्तिरूपेण वेदान्तैर्लक्ष्यतेऽद्वयम् । var ऽव्ययम्
अखण्डानन्दमेकं यत्तद्ब्रह्मेत्यवधारयेत् ॥ ५७॥

अखण्डानन्दरूपस्य तस्यानन्दलवाश्रिताः ।
ब्रह्माद्यास्तारतम्येन भवन्त्यानन्दिनोऽखिलाः ॥ ५८॥

तद्युक्तमखिलं वस्तु व्यवहारस्तदन्वितः । var व्यवहारश्चिदन्वितः
तस्मात्सर्वगतं ब्रह्म क्षीरे सर्पिरिवाखिले ॥ ५९॥

अनण्वस्थूलमह्रस्वमदीर्घमजमव्ययम् ।
अरूपगुणवर्णाख्यं तद्ब्रह्मेत्यवधारयेत् ॥ ६०॥

यद्भासा भास्यतेऽर्कादि भास्यैर्यत्तु न भास्यते ।
येन सर्वमिदं भाति तद्ब्रह्मेत्यवधारयेत् ॥ ६१॥

स्वयमन्तर्बहिर्व्याप्य भासयन्नखिलं जगत् ।
ब्रह्म प्रकाशते वह्निप्रतप्तायसपिण्डवत् ॥ ६२॥

जगद्विलक्षणं ब्रह्म ब्रह्मणोऽन्यन्न किंचन ।
ब्रह्मान्यद्भाति चेन्मिथ्या यथा मरुमरीचिका ॥ ६३॥

दृश्यते श्रूयते यद्यद्ब्रह्मणोऽन्यन्न तद्भवेत् ।
तत्त्वज्ञानाच्च तद्ब्रह्म सच्चिदानन्दमद्वयम् ॥ ६४॥

सर्वगं सच्चिदात्मानं ज्ञानचक्षुर्निरीक्षते ।
अज्ञानचक्षुर्नेक्षेत भास्वन्तं भानुमन्धवत् ॥ ६५॥

श्रवणादिभिरुद्दीप्तज्ञानाग्निपरितापितः ।
जीवः सर्वमलान्मुक्तः स्वर्णवद्द्योतते स्वयम् ॥ ६६॥

हृदाकाशोदितो ह्यात्मा बोधभानुस्तमोऽपहृत् ।
सर्वव्यापी सर्वधारी भाति भासयतेऽखिलम् ॥ ६७॥ var सर्वं प्रकाशते
दिग्देशकालाद्यनपेक्ष्य सर्वगं
शीतादिहृन्नित्यसुखं निरंजनम् ।
यः स्वात्मतीर्थं भजते विनिष्क्रियः
स सर्ववित्सर्वगतोऽमृतो भवेत् ॥ ६८॥

॥ इति शंकराचार्यविरचित आत्मबोधः समाप्तः ॥

References in introduction include notes from the translations

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Atma Bodha

By Adi Sankaracharya, Translated by Swami Chinmayananda
Published by Chinmaya Mission, Mumbai

1. I am composing the ATMA-BODHA, this treatise of the Knowledge of the Self, for those who have purified themselves by austerities and are peaceful in heart and calm, who are free from cravings and are desirous of liberation.

2. Just as the fire is the direct cause for cooking, so without Knowledge no emancipation can be had. Compared with all other forms of discipline Knowledge of the Self is the one direct means for liberation.

3. Action cannot destroy ignorance, for it is not in conflict with or opposed to ignorance. Knowledge does verily destroy ignorance as light destroys deep darkness.

4. The Soul appears to be finite because of ignorance. When ignorance is destroyed the Self which does not admit of any multiplicity truly reveals itself by itself: like the Sun when the clouds pass away.

5. Constant practice of knowledge purifies the Self ('Jivatman'), stained by ignorance and then disappears itself - as the powder of the 'Kataka-nut' settles down after it has cleansed the muddy water.

6. The world which is full of attachments, aversions, etc., is like a dream. It appears to be real, as long as it continues but appears to be unreal when one is awake (i.e., when true wisdom dawns).

7. The Jagat appears to be true (Satyam) so long as Brahman, the substratum, the basis of all this creation, is not realised. It is like the illusion of silver in the mother-of pearl.

8. Like bubbles in the water, the worlds rise, exist and dissolve in the Supreme Self, which is the material cause and the prop of everything.

9. All the manifested world of things and beings are projected by imagination upon the substratum which is the Eternal All-pervading Vishnu, whose nature is Existence-Intelligence; just as the different ornaments are all made out of the same gold.

10. The All-pervading Akasa appears to be diverse on account of its association with various conditionings (Upadhis) which are different from each other. Space becomes one on the destruction of these limiting adjuncts: So also the Omnipresent Truth appears to be diverse on account of Its association with the various Upadhis and becomes one on the destruction of these Upadhis.

11. Because of Its association with different conditionings (Upadhis) such ideas as caste, colour and position are superimposed upon the Atman, as flavour, colour, etc., are superimposed on water.

12. Determined for each individual by his own past actions and made up of the Five elements - that have gone through the process of "five-fold self-division and mutual combination" (Pancheekarana) - are born the gross-body, the medium through which pleasure and pain are experienced, the tent-of-experiences.

13. The five Pranas, the ten organs and the Manas and the Buddhi, formed from the rudimentary elements (Tanmatras) before their "five-fold division and mutual combination with one another" (Pancheekarana) and this is the subtle body, the instruments-of-experience (of the individual).

14. Avidya which is indescribable and beginningless is the Causal Body. Know for certain that the Atman is other than these three conditioning bodies (Upadhis).

15. In its identification with the five-sheaths the Immaculate Atman appears to have borrowed their qualities upon Itself; as in the case of a crystal which appears to gather unto itself the colour of its vicinity (blue cloth, etc.,).

16. Through discriminative self-analysis and logical thinking one should separate the Pure self within from the sheaths as one separates the rice from the husk, bran, etc., that are covering it.

17. The Atman does not shine in everything although He is All-pervading. He is manifest only in the inner equipment, the intellect (Buddhi): just as the reflection in a clean mirror.

18. One should understand that the Atman is always like the King, distinct from the body, senses, mind and intellect, all of which constitute the matter (Prakriti); and is the witness of their functions.

19. The moon appears to be running when the clouds move in the sky. Likewise to the non-discriminating person the Atman appears to be active when It is observed through the functions of the sense-organs.

20. Depending upon the energy of vitality of Consciousness (Atma Chaitanya) the body, senses, mind and intellect engage themselves in their respective activities, just as men work depending upon the light of the Sun.

21. Fools, because they lack in their powers of discrimination superimpose on the Atman, the Absolute-Existence-Knowledge (Sat-Chit), all the varied functions of the body and the senses, just as they attribute blue colour and the like to the sky.

22. The trembles that belong to the waters are attributed through ignorance to the reflected moon dancing on it: likewise agency of action, of enjoyment and of other limitations (which really belong to the mind) are delusively understood as the nature of the Self (Atman).

23. Attachment, desire, pleasure, pain, etc., are perceived to exist so long as Buddhi or mind functions. They are not perceived in deep sleep when the mind ceases to exist. Therefore they belong to the mind alone and not to the Atman.

24. Just as luminosity is the nature of the Sun, coolness of water and heat of fire, so too the nature of the Atman is Eternity, Purity, Reality, Consciousness and Bliss.

25. By the indiscriminate blending of the two - the Existence-Knowledge-aspect of the Self and the thought-wave of the intellect - there arises the notion of "I know".

26. Atman never does anything and the intellect of its own accord has no capacity to experience I know'. But the individuality in us delusorily thinks he is himself the seer and the knower.

27. Just as the person who regards a rope as a snake is overcome by fear, so also one considering oneself as the ego (Jiva) is overcome by fear. The ego-centric individuality in us regains fearlessness by realising that It is not a Jiva but is Itself the Supreme Soul.

28. Just as a lamp illuminates a jar or a pot, so also the Atman illuminates the mind and the sense organs, etc. These material-objects by themselves cannot illuminate themselves because they are inert.

29. A lighted-lamp does not need another lamp to illuminate its light. So too, Atman which is Knowledge itself needs no other knowledge to know it.

30. By a process of negation of the conditionings (Upadhis) through the help of the scriptural statement ‘It is not this, It is not this', the oneness of the individual soul and the Supreme Soul, as indicated by the great Mahavakyas, has to be realised.

31. The body, etc., up to the "Causal Body" - Ignorance - which are objects perceived, are as perishable as bubbles. Realise through discrimination that I am the 'Pure Brahman' ever completely separate from all these.

32. I am other than the body and so I am free from changes such as birth, wrinkling, senility, death, etc. I have nothing to do with the sense objects such as sound and taste, for I am without the sense-organs.

33. I am other than the mind and hence, I am free from sorrow, attachment, malice and fear, for "HE is without breath and without mind, Pure, etc.", is the Commandment of the great scripture, the Upanishads.

34. I am without attributes and actions; Eternal (Nitya) without any desire and thought (Nirvikalpa), without any dirt (Niranjana), without any change (Nirvikara), without form (Nirakara), ever-liberated (Nitya Mukta) ever-pure (Nirmala).

35. Like the space I fill all things within and without. Changeless and the same in all, at all times I am pure, unattached, stainless and motionless.

36. I am verily that Supreme Brahman alone which is Eternal, Pure and Free, One, indivisible and non-dual and of the nature of Changeless-Knowledge-Infinite.

37. The impression "I am Brahman" thus created by constant practice destroys ignorance and the agitation caused by it, just as medicine or Rasayana destroys disease.

38. Sitting in a solitary place, freeing the mind from desires and controlling the senses, meditate with unswerving attention on the Atman which is One without-a-second.

39. The wise one should intelligently merge the entire world-of-objects in Atman alone and constantly think of the Self ever as contaminated by anything as the sky.

40. He who has realised the Supreme, discards all his identification with the objects of names and forms. (Thereafter) he dwells as an embodiment of the Infinite Consciousness and Bliss. He becomes the Self.

41. There are no distinctions such as "Knower", the "Knowledge" and the "Object of Knowledge" in the Supreme Self. On account of Its being of the nature of endless Bliss, It does not admit of such distinctions within Itself. It alone shines by Itself.

42. When this the lower and the higher aspects of the Self are well churned together, the fire of knowledge is born from it, which in its mighty conflagration shall burn down all the fuel of ignorance in us.

43. The Lord of the early dawn (Aruna) himself has already looted away the thick darkness, when soon the sun rises. The Divine Consciousness of the Self rises when the right knowledge has already killed the darkness in the bosom.

44. Atman is an ever-present Reality. Yet, because of ignorance it is not realised. On the destruction of ignorance Atman is realised. It is like the missing ornament of one's neck.

45. Brahman appears to be a'Jiva' because of ignorance, just as a post appears to be a ghost. The ego-centric-individuality is destroyed when the real nature of the'Jiva' is realised as the Self.

46. The ignorance characterised by the notions 'I' and 'Mine' is destroyed by the knowledge produced by the realisation of the true nature of the Self, just as right information removes the wrong notion about the directions.

47. The Yogi of perfect realisation and enlightenment sees through his "eye of wisdom" (Gyana Chakshush) the entire universe in his own Self and regards everything else as his own Self and nothing else.

48. Nothing whatsoever exists other than the Atman: the tangible universe is verily Atman. As pots and jars are verily made of clay and cannot be said to be anything but clay, so too, to the enlightened soul and that is perceived as the Self.

49. A liberated one, endowed with Self-knowledge, gives up the traits of his previously explained equipment (Upadhis) and because of his nature of Sat-chit-ananda, he verily becomes Brahman like (the worm that grows to be) a wasp.

50. After crossing the ocean of delusion and killing the monsters of likes and dislikes, the Yogi who is united with peace dwells in the glory of his own realised Self - as an Atmaram.

51. The self-abiding Jivan Mukta, relinquishing all his attachments to the illusory external happiness and satisfied with the bliss derived from the Atman, shines inwardly like a lamp placed inside a jar.

52. Though he lives in the conditionings (Upadhis), he, the contemplative one, remains ever unconcerned with anything or he may move about like the wind, perfectly unattached.

53. On the destruction of the Upadhis, the contemplative one is totally absorbed in 'Vishnu', the All-pervading Spirit, like water into water, space into space and light into light.

54. Realise That to be Brahman, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired and the knowledge of which leaves nothing more to be known.

55. Realise that to be Brahman which, when seen, leaves nothing more to be seen, which having become one is not born again in this world and which, when knowing leaves nothing else to be known.

56. Realise that to be Brahman which is Existence-Knowledge-Bliss-Absolute, which is Non-dual, Infinite, Eternal and One and which fills all the quarters - above and below and all that exists between.

57. Realise that to be Brahman which is Non-dual, Indivisible, One and Blissful and which is indicated in Vedanta as the Immutable Substratum, realised after the negation of all tangible objects.

58. Deities like Brahma and others taste only a particle, of the unlimited Bliss of Brahman and enjoy in proportion their share of that particle.

59. All objects are pervaded by Brahman. All actions are possible because of Brahman: therefore Brahman permeates everything as butter permeates milk.

60. Realise that to be Brahman which is neither subtle nor gross: neither short nor long: without birth or change: without form, qualities, colour and name.

61. That by the light of which the luminous orbs like the Sun and the Moon are illuminated, but which is not illumined by their light, realise that to be Brahman.

62. Pervading the entire universe outwardly and inwardly the Supreme Brahman shines of Itself like the fire that permeates a red-hot iron-ball and glows by itself.

63. Brahman is other than this, the universe. There exists nothing that is not Brahman. If any object other than Brahman appears to exist, it is unreal like the mirage.

64. All that is perceived, or heard, is Brahman and nothing else. Attaining the knowledge of Reality, one sees the Universe as the non-dual Brahman, Existence-Knowledge-Bliss-Absolute.

65. Though Atman is Pure Consciousness and ever present everywhere, yet It is perceived by the eye-of-wisdom alone: but one whose vision is obscured by ignorance he does not see It; as the blind do not see the resplendent Sun.

66. The 'Jiva' free from impurities, being heated in the fire of knowledge kindled by hearing and so on, shines on itself like gold.

67. The Atman, the Sun of Knowledge that rises in the sky of the heart, destroys the darkness of ignorance, pervades and sustains all and shines and makes everything to shine.

68. He who renouncing all activities, who is free of all the limitations of time, space and direction, worships his own Atman which is present everywhere, which is the destroyer of heat and cold, which is Bliss-Eternal and stainless, becomes All-knowing and All-pervading and attains thereafter Immortality.

Thus concludes Atma-Bodha.

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Ref: hinduwebsite.com

Atma bodha - Knowledge of Self

Knowledge of the Self (Atma bodha) is one of the well known works of Sri Adi Shankaracharya, written for the benefit of those who have cultivated detachment and want to seek freedom from ignorance and illusion. The monistic philosophy of Shankara, according to which Brahman is the one and the only reality, is well reflected in this scripture.
According to Shankra the phenomenal world is a mere superimposition in which we become entangled because of our involvement with the sense objects. It is not through rituals but through wisdom, one learns to discriminate the real from the unreal and gains liberation. The unconditioned Self shines when ignorance is destroyed. The empirical or phenomenal world, according to Shankara, is like a dream which acts as a barrier and prevents us from knowing the truth about ourselves. The self is immutable. It is pure existence, whereas the mind and the body are unreal and mutable. Liberation from the illusion comes when one constantly reflects upon the truth that one is but Brahman only.

*****

This treatise called "Knowledge of Self" is written for the sake of those whose sins
have been destroyed by austerities and who,
with a tranquil mind and free
from attachment, long for liberation.

Compared with all other means,
knowledge is the only direct means to liberation. As
cooking is impossible without fire, so
is liberation impossible without knowledge.

Ritual cannot dispel ignorance, because
they are not mutually contradictory. But
knowledge surely destroys ignorance, as
light destroys the densest darkness.

he self appears to be conditioned
by virtue of ignorance. But when that (ignorance)
is destroyed, the unconditioned self
shines by its own light, like
the sun when the clouds have disappeared.

Having purified, by repeated instruction,
the soul that is turbid with ignorance,
knowledge should efface itself, as the
the paste of the cleaning-nut does with water. *

The phenomenal world, abounding in
desire, hatred, etc., is verily like a dream.
While it lasts, it seems to be real, but,
when one awakes, it becomes unreal.

Like the (illusion of) silver in mother-o'-pearl,
the world appears to be real only until the
Supreme Self, the immutable reality
behind everything, is realised.

Like bubbles in water, the worlds
are born, remain and dissolve in the
Supreme Lord that is the material
cause and foundation of all things.

On the eternal Vishnu, who is pure existence
and consciousness, as the common factor,
all these various appearances are superimposed,
like wristlets and other forms on gold.

Like space, the Lord Vishnu, coming in
contact with various conditions, appears to be
different by reason of their differences, but
is seen to be undifferentiated when
those (conditions) are destroyed.

Only by virtue of varying conditions are
caste, name, periods of religious life, etc.,
imposed on the self, like taste, colour
and other distinctions imposed on water.

The place for experiencing happiness
and misery, which is made up of the
fivefold compounds of the great elements
and is obtained as the result of past actions,
is called the (dense) body.

The instrument of enjoyment, which is
made up of the uncompounded elements
and which consists of the five life-forces,
the mind, the consciousness, and the
ten senses *, is the subtle body.

The beginningless illusion that is
indefinable is called the causal body.
One should understand the self as other
than these three bodies (or conditions).

The pure self, by the relation of the five sheaths, etc.,
appears to assume their respective natures,
like a crystal reflecting a blue cloth, etc.

One should separate the grain
of the pure inner self from the chaff
of the body and- other sheaths
by the threshing of reason.

Although the self is at all times and
in all things, yet it cannot shine in
everything, but will shine only in
the consciousness, just as a
reflection will appear only
in polished surfaces.

One should understand the self
to be always like a king, different
from the body, senses, mind,
consciousness, and eyes,
the witness of their activities.

To the undiscriminating, the self appears
to be active while (in reality) the senses (alone)
are active, in the same way that the moon
is seen as if running, when the clouds move.

The body, senses, mind and consciousness,
carry on their respective activities by
depending on the consciousness of the self,
like men depending on the sun's light.

Owing to indiscrimination, men attribute
the qualities and activities of the body and
the senses to the self that is pure existence
and consciousness, in the same way
as blue colour is attributed to the sky.

Moreover, the nature of doer, etc.,
that belongs to the conditioning mind,
is attributed to the self, just as the motion, etc.,
of water is attributed to the
reflection of the moon therein.

Passions, desires, happiness, misery, etc.,
exercise their function when the consciousness
is present, and do not exist in deep sleep when

the consciousness is absent. They belong, therefore, to the consciousness and not to the self.

As light is the very nature of the sun, coldness of water, heat of fire, so are being, consciousness, bliss, eternity and absoluteness the very nature of the self.

By indiscriminately mixing up the aspect of being and consciousness of the self with the function of the individual consciousness, there springs up the idea "I know."

The self undergoes no modification, nor can knowledge arise in any manner from individual consciousness (alone). And yet, one ignorantly imagines that the individual soul knows, does and sees everything well.

By mistaking the self to be the individual soul, as a rope for a serpent, one is subject to fear. But if he realises, "I am not the individual soul, but the Supreme Self," then he is free from fear.

The self alone illumines the consciousness; the senses, etc., as a light reveals the pot and other objects; (but) one's own self is not illumined by the illuminable objects. *

The very nature of the self being knowledge, it does not depend, for a knowledge of itself, on any other knowledge, in the same way as a light does not need another light to reveal itself.

Eliminating all limitations with the help of the passage "not this, not this," one should realise the identity of the individual soul and the supreme self by means of the principal scriptural passages.

The body and other objects of perception are the products of ignorance and are as evanescent as bubbles. The self that is unconditioned is other than these and should be understood as "I am Brahman."

Birth, old age, decay, death, etc., are not for me,
because I am other than the body. Sound and
other objects of sense have no connection with me,
for I am other than the senses.

I am not the mind, and, therefore, sorrow,
desire, hatred, fear, etc., are not for me. As
declared by the scripture, the self is
neither the senses nor mind, but is unconditioned.

I am attributeless, functionless,
eternal, doubtless, stainless, changeless,
formless, eternally free, and unconditioned.

Like ether, I pervade everything, inside and outside.
I am imperishable, ever the established (truth), alike
to all, unattached, unconditioned, imperturbable.

I am that very supreme Brahman that is
reality, knowledge and infinity, that is ever
unconditioned and ever free, the one
undivided bliss that is without a second.

Such incessant impression on the mind that
"I am only Brahman" removes the turbulences of
ignorance, as the elixir of life cures all diseases.

Sitting in a lonely place, free of all passions,
with the senses subjugated, one should contemplate
that one infinite self, without thinking of anything else.

A wise man should, by his intelligence, submerge,
in the self all that is objective and should ever
contemplate the one self that is like unlimited space.

One who has realised the supreme truth gives
up everything, such as form, caste, etc., and
abides, by nature, in (the self that is)
infinite consciousness and bliss.

The distinction of knower, knowledge and the known
does not exist in respect of the supreme self. Being
sole consciousness and bliss, it shines by itself alone.

The flame of knowledge that arises by this constant
churning of meditation on the wood * of the self,
will completely burn away the fuel of ignorance.

When knowledge has destroyed ignorance,
the self will manifest itself, in the same way
as the sun rises as soon as the dawn ‡
of day has dispelled darkness.

The self, that is ever with us, appears,
by ignorance, as if it were unattained and,
when that (ignorance) is destroyed,
attained, like one's own necklace. *

The condition of individual soul has been
imposed on Brahman by illusion, as the form
of a man on a post, but disappears when the
true nature of the individual soul is realised.

The knowledge that arises from the realisation of
one's own true nature, directly destroys the
illusion of "I" and "mine" which resembles
the confusion of the directions. ‡

The devotee (yogin) that has gained right
realisation sees all things, by the eye of
knowledge, as existing in his own self,
and the one self as all things.

He sees all things as his own self in the same
way as one sees pots, etc., as (mere) clay;
(for), all this universe is only the self,
and there is naught other than the self.

Liberation-while-living means that the
wise person, having abandoned his former
limitations and qualities, and acquiring the
properties of being, consciousness (and bliss),
attains Brahman, in the same way as
the worm becomes the wasp.

Having crossed the ocean of ignorance
and having slain the demons of likes and
dislikes, etc., the seer, united to tranquillity,
is supremely happy in the enjoyment
of the bliss of his own self

Leaving aside all attachments to
external and transient pleasures,
and happy in the bliss of the self,

such a one, for ever, shines within,
like a light inside a globe.

The seer, though remaining amidst limitations,
should yet be unaffected by their qualities,
like space. Knowing all, he should be like
one that knows not, and should wander
about, unattached, like the wind.

When the limitations disappear,
the seer merges unreservedly in the
Supreme (vishnu), like water in water,
space in space, or light in light.

Than gaining which there is no greater gain,
than whose bliss there is no higher bliss,
than knowing which there is no higher knowledge,
that should be understood as Brahman.

Seeing which naught else remains to be seen,
becoming which there is no becoming * again,
knowing which naught else remains to be known,
that he should be understood as Brahman.

That which is all-pervading, around, above, below,
which is being, consciousness and bliss,which is
without a second, without end, eternal, sole,
that should be understood as Brahman.

The immutable, the one uninterrupted bliss,
which is indicated by the Vedanta by
excluding what is not it,—that should
be understood as Brahman.

(The four-faced) Brahma and others,
that are but parts of that self which is
uninterrupted bliss, become happy,
each in his own degree, by possessing
a particle of that bliss.

Every object (is such because. it) possesses that.
All activity has consciousness running through it.
The Supreme Self, therefore, pervades the whole
universe, as butter is in every part of milk.

That which is neither subtle nor dense,
neither short nor long, which is unborn,

immutable, devoid of form, quality, caste
or name,—that should be understood as Brahman.

By whose light the sun, etc., shine, but which is
not illumined by these that are illuminable, and by
virtue of which all this (universe) shines
—that should be understood as Brahman.

Pervading the whole universe, internally and
externally, and illumining it, the Brahman shines
by itself, like a red-hot iron ball.

Brahman is different from the universe.
There is nothing other than Brahman. If anything
other than Brahman is perceived, it is
as unreal as the mirage in the desert.

Whatever is seen or heard, other than
Brahman, cannot be (real). Even that is Brahman,
the second-less being, consciousness and bliss,
when the reality is known.

He who has the eye of knowledge
sees Brahman that is being, consciousness and bliss,
in all things; but he who has not the eye of
knowledge cannot see it thus, as a
blind man cannot see the shining sun.

The individual soul, melted
in the fire of knowledge kindled by
instruction, etc., is freed from all taints,
like gold, and shines by itself.

The self is the sun of knowledge that,
rising in the firmament of the heart,
destroys the darkness of ignorance,
and, pervading all and supporting all,
shines—and makes everything shine.

He who, unmindful of (the limitations of)
direction, space, time, etc., and perfectly
tranquil, attains the sanctum of the self, that
is the all-pervading, stainless, eternal bliss
which dispels (all qualities like heat and)
cold, etc.,—he becomes all-knowing,
all-pervading, and immortal.

YouTube Videos

Atma bodha - with full English translation - by Krishna Kumar (25 min):

https://youtu.be/rkXcHmD57AE?si=yHZ5osx3VTTwY6ag

Atma bodha - shlokas 21 and 22 - by Anandamurti Gurumaa -Hindi (59 min):

https://youtu.be/Heg7LbqOozE?si=h5HNNBn-gIgtri4b

Atma bodha - Samaneri Jayasara (43 min):

https://youtu.be/X2vg4548hPs?si=C_ySAX8JYfRE_0Hr

Atma bodha - Kannada - V. Subramanian (31 min):

https://youtu.be/498uuElWbiQ?si=1VCto9pCHUG4CbNt

Atma bodha - Kannada - v. Subramanian (52 min):

https://youtu.be/vZXeJyWfmg0?si=rtONuwsSi9t4uZgC

Lecture - Swami Tadatmananda (1 hr 10 min):

https://youtu.be/o45LO_G145g?si=Ol6Sq0Y1hdRyyVEC

Lecture - Swami Tadatmananda (1 hr 3 min):

https://www.youtube.com/live/QlKPA35xGJ8?si=Rx3Fts2j6qv9hinp

Lecture - Anandamurti Gurumaa (1 hr 8 min):

https://youtu.be/OQWXOhe0WYc?si=YotUkzF_PrWFaaiH

Lecture - Anandamurti Gurumaa (38 min):

https://youtu.be/73HJV1SXex8?si=cfxKqM6EcNtBs606

Lecture - Swami Tadatmananda (57 min):

https://youtu.be/IUCCimhbPR4?si=i326S4AGEBOzHeS4

Lecture - Swami Paripoornananda Swami (1 hr 13 min):

https://youtu.be/jC4mOT2W5Tg?si=0nL0Pcs2RAVlg2j5
****

ॐ स॒ह ना॑ ववतु । स॒ह नौ॑ भुनक्तु । स॒ह वी॒र्यं॑ करवावहै । ते॒ज॒स्विना॒वधी॑तमस्तु॒ मा वि॑द्विषा॒वहै॑ ॥ **(3)**
ॐ शान्ति॒: शान्ति॒: शान्ति॑: ॥ **(3)**

Dr. M. Thirumaleshwar

Vakya Vritti and Laghu Vakya Vritti - Two treatises on - 'Mahavakyas' by Sri Adi Shankaracharya

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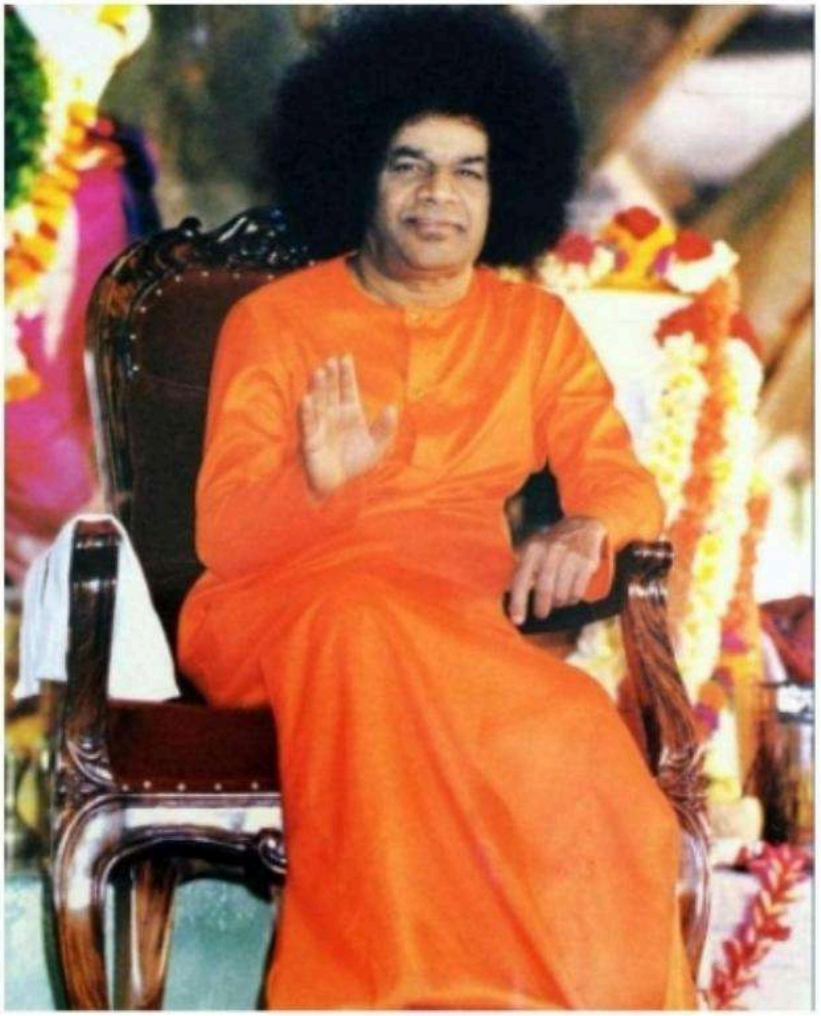
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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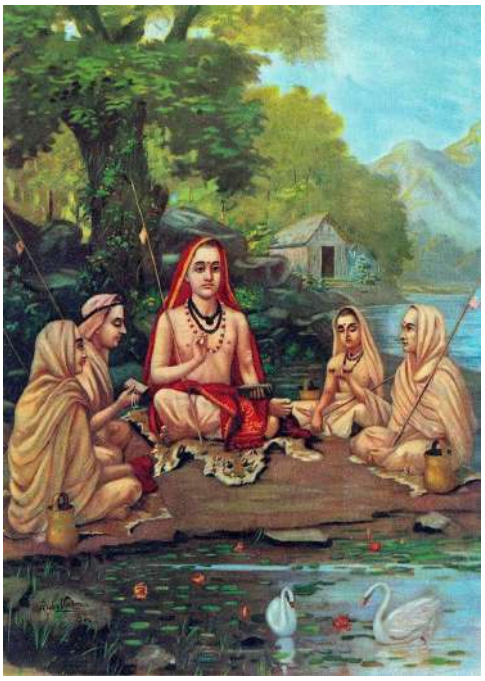
PREFACE



This free ebook gives briefly the info about Vakya Vritti and Laghu Vakya Vritti by Sri Adi Shankaracharya.

Vakya Vritti and Laghu Vakya Vritti in Sanskrit are given. Next, these treatises with their meanings in English are given.

Links to YouTube videos give many lectures on Vakya Vritti and Laghu Vakya Vritti by reputed Scholars and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
March 28, 2024
Email: tmuliya@rediffmail.com

Ref: shlokam.org

Vakya Vritti

Of the four Mahāvākyas, the statement containing the entire instruction of the teacher is **'Tat Tvam Asi'** or **'That Thou Art'.** Exposition of this pithy but pregnant sentence (vākya), is accomplished by Adi Sankara in a collection of 53 verses called Vakya Vrtti. Here we have an exhaustive exposition (vịtti) of the great statement (vākya), 'That Thou Art'. Sankara in his Vākya Vritti, dissects the statement 'Tat Tvam Asi', and reveals its depth and significance to the student. The Mahāvākya clearly indicates that the Self in him is the Self everywhere, the Brahman.

We have, in this short booklet, many hints given to indicate the qualities that the disciple should cultivate, which can help him to gain the right knowledge. The student enquires very minutely the significance of the words used and the teacher patiently, elaborately, almost exhaustively explains each word so that the statement contained in the sentence may become very clear to the contemplative seeker. – ***Swami Chinmayananda***

।।श्रीः।।
।।वाक्यवृत्तिः।।
सर्गस्थितिप्रलयहेतुमचिन्त्यशक्तिं
विश्वेश्वरं विदितविश्वमनन्तमूर्तिम्।
निर्मुक्तबन्धनमपारसुखाम्बुराशिं
श्रीवल्लभं विमलबोधघनं नमामि।।1।।

यस्य प्रसादादहमेव विष्णु
र्मय्येव सर्वं परिकल्पितं च।
इत्थं विजानामि सदात्मरूपं
तस्याङ्घ्रिपद्मं प्रणतोऽस्मि नित्यम्।।2।।

तापत्रयार्कसंतप्तः कश्चिदुद्विग्नमानसः।
शमादिसाधनैर्युक्तः सद्गुरुं परिपृच्छति।।3।।

अनायासेन येनास्मान्मुच्येय भवबन्धनात्।
तन्मे संक्षिप्य भगवन्केवलं कृपया वद।।4।।

साध्वी ते वचनव्यक्तिः प्रतिभाति वदामि ते।
इदं तदिति विस्पष्टं सावधानमनाः शृणु।।5।।

तत्त्वमस्यादिवाक्योत्थं यज्जीवपरमात्मनोः।
तादात्म्यविषयं ज्ञानं तदिदं मुक्तिसाधनम्।।6।।

को जीवः कः परश्चात्मा तादात्म्यं वा कथं तयोः।
तत्त्वमस्यादिवाक्यं वा कथं तत्प्रतिपादयेत्।।7।।

अत्र ब्रूमः समाधानं कोऽन्यो जीवस्त्वमेव हि।
यस्त्वं पृच्छसि मां कोऽहं ब्रह्मैवासि न संशयः।।8।।

पदार्थमेव जानामि नाद्यापि भगवन्स्फुटम्।
अहं ब्रह्मेति वाक्यार्थं प्रतिपद्ये कथं वद।।9।।

सत्यमाह भवानत्र विगानं नैव विद्यते।
हेतुः पदार्थबोधो हि वाक्यार्थावगतेरिह।।10।।

अन्तःकरणतद्वृत्तिसाक्षी चैतन्यविग्रहः।
आनन्दरूपः सत्यः सन्कि नात्मानं प्रपद्यसे।।11।।

सत्यानन्दस्वरूपं धीसाक्षिणं ज्ञानविग्रहम्।
चिन्तयात्मतया नित्यं त्यक्त्वा देहादिगां धियम्।।12।।

रूपादिमान्यतः पिण्डस्ततो नात्मा घटादिवत्।
वियदादिमहाभूतविकारत्वाच्च कुम्भवत्।।13।।

अनात्मा यदि पिण्डोऽयमुक्तहेतुबलान्मतः।
करामलकवत्साक्षादात्मानं प्रतिपादय।।14।।

घटद्रष्टा घटाद्भिन्नः सर्वथा न घटो यथा।
देहद्रष्टा तथा देहो नाहमित्यवधारय।।15।।

एवमिन्द्रियदृङ् नाहमिन्द्रियाणीति निश्चिनु।
मनो बुद्धिस्तथा प्राणो नाहमित्यवधारय।।16।।

संघातोऽपि तथा नाहमिति दृश्यविलक्षणम्।
द्रष्टारमनुमानेन निपुणं संप्रधारय।।17।।

देहेन्द्रियादयो भावा हानादिव्यापृतिक्षमाः।
यस्य संनिधिमात्रेण सोऽहमित्यवधारय।।18।।

अनापन्नविकारः सन्नयस्कान्तवदेव यः।
बुद्ध्यादींश्चालयेत्प्रत्यक्सोऽहमित्यवधारय।।19।।

अजडात्मवदाभान्ति यत्सांनिध्याज्जडा अपि।
देहेन्द्रियमनःप्राणाः सोऽहमित्यवधारय।।20।।

अगमन्मे मनोऽन्यत्र सांप्रतं च स्थिरीकृतम्।
एवं यो वेद धीवृत्तिं सोऽहमित्यवधारय।।21।।

स्वप्नजागरिते सुप्ति भावाभावौ धियां तथा।
यो वेत्त्यविक्रियः साक्षात्सोऽहमित्यवधारय।।22।।

घटावभासको दीपो घटादन्यो यथेष्यते।
देहावभासको देही तथाहं बोधविग्रहः।।23।।

पुत्रवित्तादयो भावा यस्य शेषतया प्रियाः।
द्रष्टा सर्वप्रियतमः सोऽहमित्यवधारय।।24।।

परप्रेमास्पदतया मा न भूवमहं सदा।
भूयासमिति यो द्रष्टा सोऽहमित्यवधारय।।25।।

यः साक्षिलक्षणो बोधस्त्वंपदार्थः स उच्यते।
साक्षित्वमपि बोद्धृत्वमविकारितयात्मनः।।26।।

देहेन्द्रियमनःप्राणाहंकृतिभ्यो विलक्षणः।
प्रोज्झिताशेषषड्भावविकारस्त्वंपदाभिधः।।27।।

त्वमर्थमेवं निश्चित्य तदर्थं चिन्तयेत्पुनः।
अतद्व्यावृत्तिरूपेण साक्षाद्विधिमुखेन च।।28।।

निरस्ताशेषसंसारदोषोऽस्थूलादिलक्षणः।
अदृश्यत्वादिगुणकः पराकृततमोमलः।।29।।

निरस्तातिशयानन्दः सत्यः प्रज्ञानविग्रहः।
सत्तास्वलक्षणः पूर्णः परमात्मेति गीयते।।30।।

सर्वज्ञत्वं परेशत्वं तथा संपूर्णशक्तिता।
वेदैः समर्थ्यते यस्य तद्ब्रह्मेत्यवधारय।।31।।

यज्ज्ञानात्सर्वविज्ञानं श्रुतिषु प्रतिपादितम्।
मृदाद्यनेकदृष्टान्तैस्तद्ब्रह्मेत्यवधारय।।32।।

यदानन्त्यं प्रतिज्ञाय श्रुतिस्तत्सिद्धये जगौ।
तत्कार्यत्वं प्रपञ्चस्य तद्ब्रह्मेत्यवधारय।।33।।

विजिज्ञास्यतया यच्च वेदान्तेषु मुमुक्षुभिः।
समर्थ्यतेऽतियत्नेन तद्ब्रह्मेत्यवधारय।।34।।

जीवात्मना प्रवेशश्च नियन्तृत्वं च तान्प्रति।
श्रूयते यस्य वेदेषु तद्ब्रह्मेत्यवधारय।।35।।

कर्मणां फलदातृत्वं यस्यैव श्रूयते श्रुतौ।
जीवानां हेतुकर्तृत्वं तद्ब्रह्मेत्यवधारय।।36।।

तत्त्वंपदार्थौ निर्णीतौ वाक्यार्थश्चिन्त्यतेऽधुना।
तादात्म्यमत्र वाक्यार्थस्तयोरेव पदार्थयोः।।37।।

संसर्गो वा विशिष्टो वा वाक्यार्थो नात्र संमतः।
अखण्डैकरसत्वेन वाक्यार्थो विदुषां मतः।।38।।

प्रत्यग्बोधो य आभाति सोऽद्वयानन्दलक्षणः।
अद्वयानन्दरूपश्च प्रत्यग्बोधैकलक्षणः।।39।।

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत्।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि।।40।।

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः शृणु।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते।।41।।

तत्त्वमस्यादिवाक्यं च तादात्म्यप्रतिपादने।
लक्ष्यौ तत्त्वंपदार्थौ द्वावुपादाय प्रवर्तते।।42।।

हित्वा द्वौ शबलौ वाच्यौ वाक्यं वाक्यार्थबोधने।
यथा प्रवर्ततेऽस्माभिस्तथा व्याख्यातमादरात्।।43।।

आलम्बनतया भाति योऽस्मत्प्रत्ययशब्दयोः।
अन्तःकरणसंभिन्नबोधः स त्वंपदाभिधः।।44।।

मायोपाधिर्जगद्योनिः सर्वज्ञत्वादिलक्षणः।
पारोक्ष्यशबलः सत्याद्यात्मकस्तत्पदाभिधः।।45।।

प्रत्यक्परोक्षतैकस्य सद्वितीयत्वपूर्णता।
विरुध्यते यतस्तस्माल्लक्षणा संप्रवर्तते।।46।।

मानान्तरविरोधे तु मुख्यार्थस्यापरिग्रहे।
मुख्यार्थेनाविनाभूते प्रतीतिर्लक्षणोच्यते।।47।।

तत्त्वमस्यादिवाक्येषु लक्षणा भागलक्षणा।
सोऽयमित्यादिवाक्यस्थपदयोरिव नापरा।।48।।

अहं ब्रह्मेति वाक्यार्थबोधो यावद्दृढीभवेत्।
शमादिसहितस्तावदभ्यस्येच्छ्रवणादिकम्।।49।।

श्रुत्याचार्यप्रसादेन दृढो बोधो यदा भवेत्।
निरस्ताशेषसंसारनिदानः पुरुषस्तदा।।50।।

विशीर्णकार्यकरणो भूतसूक्ष्मैरनावृतः।
विमुक्तकर्मनिगलः सद्य एव विमुच्यते।।51।।

प्रारब्धकर्मवेगेण जीवन्मुक्तो यदा भवेत्।
किञ्चित्कालमनारब्धकर्मबन्धस्य संक्षये।।52।।

निरस्तातिशयानन्दं वैष्णवं परमं पदम्।
पुनरावृत्तिरहितं कैवल्यं प्रतिपद्यते।।53।।

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ
वाक्यवृत्तिः समाप्ता।।

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Ref: shankaracharya.org

Vakya Vritti

By Adi Sankaracharya, Translated by Swami Chinmayananda

Published by Chinmaya Mission, Mumbai

An Exhaustive Explanation of the Upanishadic Mahaavaakya

"That Thou Art" [Tat Twam Asi]

1. I bow down to that Pure Consciousness Divine - a shoreless ocean of happiness, which is All-pervading (Vishnu), the Beloved of Shri, the all-knowing Lord of the Universe, assuming endless forms and yet ever-free, having an inscrutable power to become (apparently) the Cause of creation, maintenance, and dissolution of the universe.

2. Again and again I Prostrate at the feet of my Guru, by whose grace I have come to realise, "I alone am the All-pervading Essence (Vishnu)", and that "the world of multiplicity is all a super-imposition upon myself."

3. Scorched by the blazing sun of the three miseries, a student - dejected with the world and restless for release, having cultivated all the means of liberation especially such virtues as self-control etc. - enquires of a noble teacher:

4. "Merely out of your grace and mercy, holy Teacher, please explain to me briefly the means by which I may easily get liberated from the sorrows of this bondage-to-change".

5. The teacher said: "Your question is valid, and so very clearly expressed, I shall answer it exhaustively to make it as vivid to you as though you are seeing it near".

6. Direct knowledge of that total identity between the individual-Self and the Universal-Self, stemming from the Vedic statements such as "Thou art that", etc., is the immediate means to liberation.

7. The disciple said: "What is the individualised Self ? What, then, is the Universal Self ? How can they both be identical ? And, how can statements like "That thou art" discuss and prove this identity ?"

8. The teacher said: "I shall answer your question. Who else can be the individual Self (Jiva) other than yourself, that asks me this question, "Who am I ?". There is no doubt about it. You alone are the Brahman.

9. The disciple said: Not even the word meaning do I fully grasp clearly; how can I then comprehend the significance of the sentence, "I am Brahman" ?

10. The teacher said: "You have said the truth when you complained that the knowledge and understanding of the meaning of the words employed in a sentence are indeed the cause of

the understanding of the full significance of the sentence. And there are no two opinions about it."

11. "Why do you not recognise your own Self, which is an embodiment of Eternal Bliss-Essence, the Witnessing Light that illuminates the inner equipment and their functions ?"

12. "Give up the intellectual misconception that the Self is the body, etc., and always meditate upon and think yourself to be the eternal Knowledge-Bliss - the Witness of the intellect - a sheer mass of Pure Knowledge".

13. "The body is not the Self, as like the pot, etc., the body also has form, etc., and again, the body is a modification of the great elements such as Akash, just like the pot".

14. The disciple said: "If, by the strength of these arguments, the gross-body is considered as "not-Self", then please exhaustively explain and directly indicate the Self - as clearly as a fruit in hand".

15. The teacher said: "Just as the perceiver of a pot is ever distinctly different from the pot and can never be the pot - so too, you, the perceiver of your body, are distinct from your body and can never be the body - this you firmly ascertain in yourself."

16. "Similarly be sure in yourself that you, the seer of the senses, are not the senses themselves, and ascertain that you are neither the mind, not the intellect, not the vital air (Prana)."

17. "Similarly be sure that you are not the complex of the gross and the subtle-bodies, and intelligently determine, by inference, that you, the seer', are entirely distinct from the seen'."

18. "'I am He', the One because of whose presence alone the inert entities like the body and the senses, are able to function through acceptance and rejection".

19. "'I am He', the One changeless, Innermost Self that moves the intellect, etc., as a magnet does the iron filings."

20. "'I am He', the One Entity in whose vital presence the body, senses, mind, and Pranas, though inert in themselves, appear to be conscious and dynamic, as though they are the Self."

21. "'He am I', the One Consciousness, which is the Self that illuminates the modifications in my mind such as my mind went elsewhere, however, it has been brought to rest now', -'He am I' (So'ham)."

22. "'He am I', the One Consciousness which is the Changeless Self that is directly cognised, that illumines the three states of waking, dream, and deep-sleep, and that which illumines appearance and disappearance of the intellect and its functions -'He am I' (So'ham)."

23. "Know yourself to be the One Self, a homogenous mass of Consciousness, which is the illuminator of the body and therefore quite distinct from it - just as a lamp that illumines a pot is always different from the pot illumined.'I am a mass of Consciousness' (Aham bodhavigraha)."

24. "Know yourself to be the One for whose sake beings and things such as children and wealth - are dear, who is the sole seer and dearest of all.'He am I' - ascertain thus and realise, So'ham."

25. "Know yourself to be the One regarding whom there is always the anxiety,'May I ever be; never cease to be', as this Seer is the dearest of all.'He am I' - thus assert and realise."

26. "The Consciousness, the Self, which appears as the Witness, is that which is meant by the word ‘thou'. Being free from all changes, even the witnessing is nothing but the illuminating-power of the Self."

27. "Totally distinct from body, senses, mind, Prana and Ego is that which is the Self; therefore, It is absolutely free from the six-modifications, which all material things must necessarily undergo. This Self is the indicative meaning of the term "thou".

28. "Having thus ascertained the meaning of the term "thou" one should reflect upon what is meant by the word "that" - employing both the method of negation and also the direct method of scriptural assertion."

29. "'That', which is free from all the impurities of the Samsara,'that' which is defined by the Upanishads as:'Not large etc., having the qualities of imperceptibility etc., that is beyond all darkness created by ignorance".

30. "Having no greater Bliss than Itself, a pure embodiment of External Consciousness, and having ‘existence' for its specific definition, is the All-Pervading Being - is the meaning indicated by the term ‘that'; so, the scriptures declare in their songs."

31. "That which is proved in the Vedas as All-knowing, All-powerful and Supreme Lord, is Itself the Infinite Brahman… make sure of that Brahman in your own understanding."

32. "That which the scriptures have discussed through examples of mud etc., as that by knowing which all else will become known… make sure of that Brahman in your understanding."

33. "That which the scriptures propose to prove as limitless, and in order to support that proposition, called the World of Plurality as Its effects .. make sure of that Brahman in your understanding."

34. "That which the Upanishads clearly establish as the sole object of deep contemplation for those who are sincere seekers of liberation - make sure of that Brahman in your understanding."

35. "That which is heard of in the Vedas as having entered each creature as its individualised self', and which is known, from the same sources, to be their controller - make sure of that Brahman in your understanding."

36. "That which the Upanishads declare as the sole paymaster for all action, and as the very agent (prompter) in all actions, performed by each individualised ego - make sure of that Brahman in your understanding."

37. "The meaning of the terms ‘that' and ‘thou' have been discussed and finally determined. Now we shall discuss the meaning of the commandment (Mahavakya)'That thou art'. In this, the total identity of the meanings of ‘that' and ‘thou' alone is shown."

38. "What is meant by the sentence (commandment ‘That thou art') is not arrived at, either through its ‘sequence-of meaning' or as ‘qualified-by-something'. An indivisible Being, consisting of Bliss only - this alone is the meaning of the sentence, according to the wise."

39. "What appears (anjati) as the Witnessing-Consciousness within, (the individual-Self), is of the nature of Bliss, One-without-a-second; and the one that is the Bliss within is none other than the individualised-Self the Witnessing Consciousness within."

40. "When, as explained above, the mutual identity between the two words ‘thou' and ’that' is comprehended, then the idea ‘I am not Brahman', entertained by 'thou', shall immediately end."

41. "If as said, the depth-meaning of the term 'that' is 'Mass-of Bliss, without-second', and thou' is the ‘Witnessing-Consciousness', then what ? Listen: the Inner-self, the Consciousness, that illumines all thoughts, remains as the All-full, One-Mass-of Bliss, without-a-second."

42. "The great statements, like ‘That thou art', established the identity of what is meant by the two terms ‘thou' and ‘That' in their deeper indicative-meaning."

43. "How great the statement discards the two qualified-meanings, and reveals what it really means - this we have carefully commented upon already."

44.'That which shines, as the object of the idea and the word 'I', is Consciousness expressed in the inner equipments. This is the direct word-meaning of 'thou' (twam)."
45. "The Consciousness that is expressed through Maya, which then becomes the cause of the Universe', which is described as omnipresent, etc.; that which is known only indirectly (meditate); and which is having the nature of existence, etc., -- that Eswara is the word-meaning of the term 'That'."

46. "In case we insist upon the identity of ‘that' and ‘thou' based upon the word-meaning of these terms, then for one and the same factor we will have to attribute contrary nature; the quality of being mediately and immediately known - and also insist qualities of existence of duality' and also of absolute oneness', for one and the same factor. Identity between such contrariness is impossible hence suggestive-meaning,'explanation by implication' has to be accepted."

47. "If the direct word-meaning throws up an inconsistency with what is pointed out by other proofs and evidences, the sense consistent with its word-meaning that is intelligently suggested by the term, is to be accepted - and this is its suggestive-meaning (lakshana)."

48. "In the statements like ‘that thou art' etc. The reject-accept method is to be employed as in the sentence 'He is this man'. No other method can be applied."

49. "Until the direct personal experience of ‘I am Brahman' is gained, we must live values of self-control, etc., and practice listening to teachers, or reading scriptures, and doing daily reflection and meditation upon those ideas."

50. "Through the grace of a spiritual teacher when a seeker gains a clear and direct experience of the Supreme Self as expounded in the scriptures, he, the realised, becomes free from all ignorance', which is the foundation for the entire experience of this world of plurality."

51. "No more conditioned by his gross and subtle bodies, free from the embrace of the gross and subtle elements, released from the charm of actions, such a man gets immediately liberated."

52. "The liberated-in-life, due to the compelling force of those actions that have begun to produce their results (Prarabdha), remains for some time to exhaust them".

53. "The liberated-in-life comes to gain the State of Absolute Oneness, the never-ending immeasurable Bliss, called the Supreme Abode-of-Vishnu, from wherein there is no return."

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Ref: sanskritdocuments.org

Laghu Vakya Vritti

Laghu Vakya Vrtti literally means "a short exposition of Vedic sentences", and explains the *mahavakyas* the "great Vedic utterances". Of the four *mahavakyas*, Sri Shankaracarya here focuses on one: the *Aham Brahmasmi* (I am Brahman). If understood and practised, any *mahavakya* can lead to spiritual illumination. Sri Shankaracarya gives one the method of examining one's own consciousness in the effort to reach this state of illumination.

स्थूलो मांसमयो देहो सूक्ष्मः स्याद्वासनामयः ।

ज्ञानकर्मेन्द्रियैः सार्धं धीप्राणौ तच्छरीरगौ ॥ १॥

अज्ञानं कारणं साक्षी बोधस्तेषां विभासकः ।

बोधाभासो बुद्धिगतः कर्ता स्यात्पुण्यपापयोः ॥ २॥

स एव संसरेत्कर्मवशाल्लोकद्वये सदा ।

बोधाभासाच्छुद्धबोधं विविच्यादतियत्नतः ॥ ३॥

जागरस्वप्नयोरेव बोधाभासविडम्बना ।

सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥ ४॥

जागरेऽपि धियस्तूष्णीम्भावः शुद्धेन भास्यते ।

धीव्यापाराश्च चिद्भास्याश्चिदाभासेन संयुताः ॥ ५॥

वह्निनतप्तजलं तापयुक्तं देहस्य तापकम् ।

चिद्भास्या धीस्तदाभासयुक्तान्यं भासयेत्तथा ॥ ६॥

रूपादौ गुणदोषादिविकल्पा बुद्धिगाः क्रियाः ।

ताः क्रिया विषयैः सार्धं भासयन्ती चितिर्मता ॥ ७॥

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः ।

सैवानुवर्तते रूपरसादीनां विकल्पने ॥ ८॥

क्षणे क्षणेऽन्यथाभूता धीविकल्पाश्चितिर्न तु ।

मुक्तासु सूत्रवद्बुद्धिविकल्पेषु चितिस्तथा ॥ ९॥

मुक्ताभिरावृतं सूत्रं मुक्तयोर्मध्य ईक्ष्यते ।

तथा वृत्तिविकल्पैश्चित्स्पष्टा मध्ये विकल्पयोः ॥ १०॥

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः ।

निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ॥ ११॥

एकद्वित्रिक्षणेष्वेवं विकल्पस्य निरोधनम् ।

क्रमेणाभ्यस्यतां यत्नाद्ब्रह्मानुभवकाङ्क्षिभिः ॥ १२॥

सविकल्पजीवोऽयं ब्रह्म तन्निर्विकल्पकम् ।

अहं ब्रह्मेति वाक्येन सोऽयमर्थोऽभिधीयते ॥ १३॥

सविकल्पकचिद्योऽहं ब्रह्मैकं निर्विकल्पकम् ।

स्वतःसिद्धा विकल्पास्ते निरोद्धव्याः प्रयत्नतः ॥ १४॥

शक्यः सर्वनिरोधेन समाधिर्योगिनं प्रियः ।

तदशक्तौ क्षणं रुद्ध्वा श्रद्धालुर्ब्रह्मतात्मनः ॥ १५॥

श्रद्धालुर्ब्रह्मतां स्वस्य चिन्तयेद्बुद्धिवृत्तिभिः ।

वाक्यवृत्त्या यथाशक्ति ज्ञात्वाद्धाभ्यस्यतां सदा ॥ १६॥

तच्चिन्तनं तत्कथनमन्योन्यं तत्प्रबोधनम् ।

एतदेकपरत्वं च ब्रह्माभ्यासं विदुर्बुधाः ॥ १७॥

देहात्मधीवद्ब्रह्मात्मधीदार्ढ्ये कृतकृत्यता ।

यदा तदायं म्रियतां मुक्तोऽसौ नात्र संशयः ॥ १८॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य

श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य

श्रीमच्छङ्करभगवतः कृतौ

लघुवाक्यवृत्तिः सम्पूर्णा ॥

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Ref: srikrishnasaras

Laghu Vakya Vritti

October 25, 2019

स्थूलो मांसमयो देहः सूक्ष्मः स्याद् वासनामयः।
ज्ञान-कर्मेन्द्रियैः सार्धं धी-प्राणौ तच्छरीर-गौ ॥१

The fleshy body is gross one whereas the self is subtle having the impressions and the body is made up of desires together with the organs of senses and action, and the vital forces and intellect constitute the subtle body.[1]

अज्ञानं कारणं साक्षी बोधः तेषां विभासकः।
बोधा-ऽऽभासो बुद्धि-गतः कर्ता स्यात् पुण्य-पापयोः ॥२

Ignorance is the cause. The pure consciousness remains as the witness, the illuminator of them. The reflection of the pure consciousness attached/on to the intellect (i.e.: subjected to ignorance) becomes the agent of good and bad actions.[2]

स एव संसरेत् कर्म- वशाल्लोक-द्वये सदा।
बोधाऽऽभासाच्छुद्ध-बोधं विविच्याद् अतियत्नतः ॥३

The individual self, in the reflected consciousness in the subtle body, always migrate (through birth and death) in the two worlds under the influence of its actions. Hence one should discriminate the pure consciousness from the reeflection on the intellect with great effort.[3]

जागर-स्वप्नयो-रेव बोधाऽऽभास-विडम्बना।
सुप्तौ तु तल्लये बोधः शुद्धो जाड्यं प्रकाशयेत् ॥४

The waking and dreaming states only are the fields for the actitivities of the reflected consciousness. But in deep sleep (the reflected consciousness along with the intellect) being merged in ignorance, the pure cosnsciusness illumines ignoance/ *jādyam* only.[4]

The reflected consciousness is the cause of different functions in the waking and dreaming states. But it ceases to exist in deep sleep and the pure consciounsess illumines the ignorance only. It amounts to this: the immutable pure consciousness alone remains in itself, in the state of deep sleep when everthing else disapepars.

जागरेऽपि धियः तूष्णीं भावः शुद्धेन भास्यते।

धी-व्यापाराश्च चिद्भास्याः चिदा-ऽऽभासेन संयुताः ॥५

Even in the state of wakefulness, the quiet state of the intellect is illumined by the pue consciousness. Even the actitvities of the intellect along along with the reflection of the pure consciousness are illumined by the pure consciousness.[5]

वह्नि-तप्त-जलं ताप- युक्तं देहस्य तापकम्।

चिद्भास्या धीः तदाऽऽभास- युक्ता-ऽन्यं भासयेत्तथा ॥६

Water boiled by fire causes scalding/ blistering of the body because of the association with heat. Similarly, the the intellect illumined by pure consciousness reveals other objects by the association with the reflection of the (pure consciousness).[6]

रूपादौ गुणदोषादि- विकल्पा बुद्धि-गाः क्रियाः।

ताः क्रिया विषयैः सार्धं भासयन्ती चिति-र्मता ॥७

चित्= 1P-10A; चेतयति, चेतयते, चेतित; to perceive, to undersand, be aware of; be conscious of;

Notions such as good and evil in form etc. (of objects of senses) are activities relating to the intellect. It is considered that the pure consciousness illumines these activites of the mind together with the objects (of the sense).[7]

Notions such as "This is good", "That is bad" relating to sense-objects are caused by intellectual activities and not by the pure consciousnes. The pure consciousness does not get affected by any modifications.

रूपाच्च गुणदोषाभ्यां विविक्ता केवला चितिः।
सैवा-ऽनुवर्तते रूप- रसादीनां विकल्पने ॥८

The absolute pure consciousness is distinct from the form and notions of good and evil. The pure consciousness verily stands behind the cognition of form, taste and the like.[8]

क्षणे क्षणेऽन्यथा-भूता धी-विकल्पाः चितिः न तु।
मुक्तासु सूत्रवद् बुद्धि- विकल्पेषु चितिः तथा ॥९

Every moment, the modifications of the intellect are variable, but not the pure consciousness, although the pure consciousness exists in all the modifications like a thread in a string of pearls.[9]

While the modifications of the mind are varying every moment, the pure consciousness remains unchanging.

मुक्ताभि-रावृतं सूत्रं मुक्तयो-र्मध्य ईक्ष्यते।
तथा वृत्ति-विकल्पैश्चित् स्पष्टा मध्ये विकल्पयोः ॥१०

(Just as) the thread covered by the pears is perceived in between two pears, so also the pure consciousness (hidden) by the modifications of the intellecte becomes clearly visible in between any two modifications.[10]

नष्टे पूर्वविकल्पे तु यावदन्यस्य नोदयः।
निर्विकल्पकचैतन्यं स्पष्टं तावद्विभासते ॥११

The unmodified pure consciousness shines forth clearly in the midst of two modifications (of the intellect) when the preceeding one has ceased and the other is yet to apepar.[11]

एक-द्वि-त्रि-क्षणेष्वेवं विकल्पस्य निरोधनम्।
क्रमेणा-ऽभ्यस्यतां यत्नात् ब्रह्मा-ऽनुभव-काङ्क्षिभिः ॥१२

The suppression of a modification should be practised careffully in this manner by the aspirants desiring to experience Brahman duly for one, two, three moments and so on.[12]

सविकल्पक-जीवोऽयं ब्रह्म तन्निर्विकल्पकम्।

अहं ब्रह्मेति वाक्येन सोऽयं अर्थोऽभिधीयते ॥१३

The individual self, now subject to modifications (of the intellect) may become (identical with) Brahman, devoid of modifications by realizing through the statement "I am Brahmna" – that is the idea conveyed (in this treatise).[13]

The individual self reamains affected by modifications until it is initiated by a preceptor and has undergone the disciplines and has realized the oneness with Brahman of the form of pure existence-knowledge-bliss.

सविकल्पक-चिद्-योऽहं ब्रह्मैकं निर्विकल्पकम्।

स्वतःसिद्धा विकल्पाः ते निरोद्धव्याः प्रयत्नतः ॥१४

The reflected consciousness with modifications viz, "I" is really one with Brahman, the undifferentiated. These self-evident modifications have to be suppressed with all effforts.[14]

One has to strive constantly to suppress the modifications arising out of ignorance of the true nature of the Self.

शक्यः सर्व-निरोधेन समाधि-र्योगिनां प्रियः।

तद् अशक्तौ क्षणं रुद्धा श्रद्धालु-र्ब्रह्मता आत्मनः ॥१५

If one is able, one can suppress all modifications and have perfect concentrations cherished by the Yogins. If one is not able to do so, the earnest seeker, can restrain for a moment and realize his own Brahmanhood.[15]

Two ways have been advocated in this verse: one for a person capable of controlling his modifications and the other for a person not capable of doing so.

श्रद्धालु-र्ब्रह्मतां(ब्रह्मालु-ब्रह्मतां) स्वस्य चिन्तयेद् बुद्धि-वृत्तिभिः।

वाक्यवृत्त्या यथाशक्ति ज्ञात्वाद्धाभ्यस्यतां सदा ॥१६

The earnest seeker should meditate his own Brahmahood by means of faculties of the mind. Having comprehended the truth by means of the statement ("I am Brahman"), one should practise this always as such as he can.

Herethe term *vākya* refers to the statement "I am Brahman" explained in this text viz. in the *Bṛhadāraṇyakopaniṣad* (1.4.10)

तच्चिन्तनं तत्कथनम् अन्योन्यं तत् प्रबोधनम्।

एतदेक-परत्वं च ब्रह्मा-ऽभ्यासं विदु-र्बुधाः ॥१७

The wise men knew the practice of Brahmanhood (as consisting of) meditating, discussiing, enlightening/awakening one another about and cherishing this as the one supreme end.[17]

The earnest seeker should meditate his own Brahmahood by means of faculties of the mind. Having comprehended the truth by means of the statement ("I am Brahman"), one should practise this always as such as he can.

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YouTube Videos

Vakya Vritti:

Who am I? - Vakya vritti - lecture by Swami Sarvapriyananda (1 hr 36 min):

https://youtu.be/t0g_TLKxh0g?si=0Yr7V2EqX_5le15B

Lecture - Swami Advayananda (1 hr 53 min):

https://youtu.be/uyMFouStyFc?si=pc1oB4H06IU-HZ4K

Shankara Jayanti and Vakya Vritti class (1 hr 51 min):

https://www.facebook.com/share/v/WGZRRnGsX3gsxA7S/?mibextid=oFDknk

Vakya Vritti class (1 hr 20 min):

https://www.facebook.com/share/v/nUSF3QcUKZruqQko/?mibextid=oFDknk

Lecture (53min): https://youtu.be/eWGJrTJiggs?si=kwDtm9ndGYAW18r7

Self Enquiiry - 1(1 hr 23 min): https://youtu.be/kGu9qItLTt8?si=Woe9NKcKcWHpHgNJ

Self Enquiry - 2 (1 hr 47 min): https://youtu.be/qZU38Y3FdQU?si=I4VRiC750mWEyhTK

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Laghu Vakya Vritti:

Lecture (58 min): https://youtu.be/PEfqxha3CK0?si=b9nh_7EnuodgHjnB

Lecture (58 min): https://youtu.be/x5YfLp5wsz8?si=xPz8xeNUjDfpEdWq

Lecture (1 hr): https://youtu.be/SDi1j0HZpn4?si=HRaMyRXUyBa0_6oI

Lecture (1 hr 20 min): https://youtu.be/9VYMjrLQNhs?si=ddiQ2ZAvZRhfeZq3

Lecture (1 hr 1 min): https://youtu.be/DlqkU2ctuTU?si=CvP2n0G_pdwHbpxT

Lecture (1 hr 3 min): https://youtu.be/bVyjsMzY2JQ?si=35u8kjukmo5BiuFJ

Lecture (1 hr 2 min): https://youtu.be/vf_VLubWoY0?si=UTe5J9GQSAQ7GXvl

Lecture (1 hr 6 min): https://youtu.be/6uUKtDpz3Xc?si=_nS2aPWrN2oLXKZS

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Dasha Shloki -
A treatise on Essence of Advaita Vedanta
by
Sri Adi Shankaracharya

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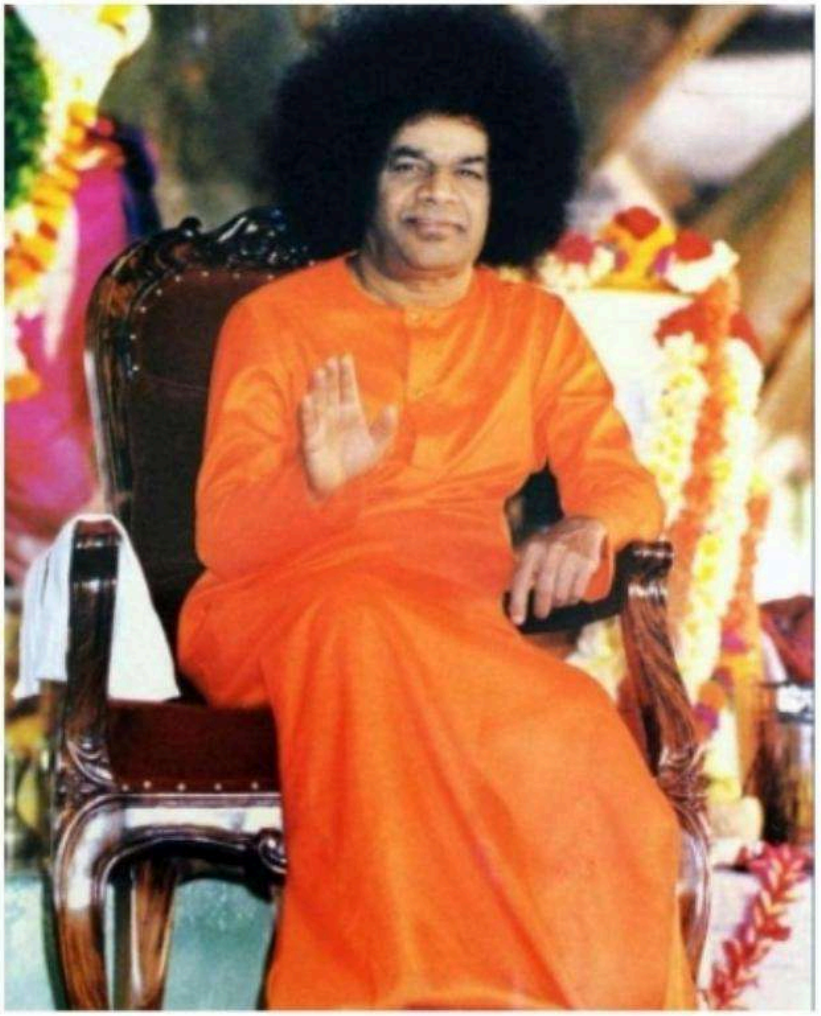
and
Centre for Advanced Technology, Indore 452013, India

DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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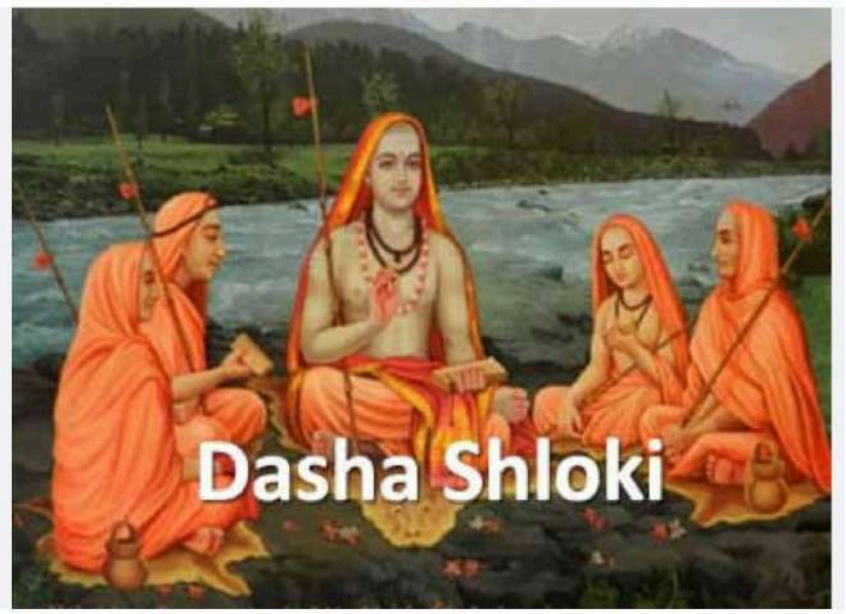
PREFACE



This free ebook gives briefly the info about Dasha Shloki - a treatise on the essence of Advaita Vedanta, by Sri Adi Shankaracharya.

After an introduction by Wikipedia, Dasha Shloki verses in Sanskrit, translation in English, and meanings in English etc are given.

Links to YouTube videos give many recitations and lectures on Dasha Shloki by reputed artistes like Kavalam Srikumar and Sharada Peetham Swamiji…etc.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

M. Thirumaleshwar,
April 2, 2024
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Dasha Shloki

The ***Dasha Shloki*** (Sanskrit: दशश्लोकी, romanized: *Daśaślokī*) is a Sanskrit hymn by the Hindu philosopher Adi Shankara. Comprising ten verses, the *Dasha Shloki* explores the Brahman-Atman relationship and the author's interpretation of the nature of the self.

Dasha Shloki is Sanskrit for "ten verses"

Description

According to legend, Adi Shankara chanted this hymn in response to his disciples's final request for him, which was to explain the essence of the teachings of Vedanta. He is believed to have first sung the hymn when he met his *guru*, Govindapada.

In the hymn, Adi Shankara states that the nature of the self is identical to Brahman, which is not identical to the finite and unreal not-self. He also describes the self as that which is one, auspicious, free of attributes and assimilation, and eternal.

Hymn

The first stanza of the hymn describes the author's interpretation of his Self as identical to Brahman:

na bhūmirna toyaṃ na tejo na vāyuḥ
na khaṃ nendriyaṃ vā na teṣāṃ samūhaḥ
anaikāntikatvāt suṣuptyekasiddhaḥ
tadeko'vaśiṣṭaḥ śivaḥ kevalo'ham

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

—*Dasha Shloki*, Verse 1

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Ref: kamakoti.org

Dasha Shloki

न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १॥

na bhümir-na toyam na váyur-
na kham nendriyam vá na teshám samühah,
anaikántikatvát sushuptyekasiddhas-
tadeko'vashishtah shivah kevalo'ham.(1)

Neither earth, nor water, nor fire, nor air, nor ether, nor sense-organ, nor their aggregate (am I) because they are inconstant. That which is the one established in sleep, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २॥

na varïá na varïáshramácáradharmá
na me dháraïádhyádhyánayogádayo'pi,
anátmáshrayaham-mamádhyásahánát
tadeko'vashishthah, shivah kevalo'ham.(2)

Neither the castes, nor the rules of conduct relating to the castes and stages of life, nor even concentration, meditation, yoga, etc., pertain to me; for the superimposition of `I' and `mine' which is dependent on the non-self has been destroyer. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३॥

na mátá pitá vá na devá na loká
na vedá na yajòá na tèrtam bruvanti,
sushuptau nirastátishünyátmakatvát
tadeko vashishthah shivah kevalo'ham.(3)

Neither mother, nor father, nor the Gods, nor the worlds, nor the Vedas, nor the sacrifices, nor place of pilgrimage are there, they say, in sleep. Because (in sleep) there is not absolute void either, that one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४॥

na sáñkhyam na shaivam na tat-páòcarátram
na jainam na mimámsakáder-matam vá,
vishisthánubhütyá vishuddhátmakatvát
tadeko vashishtah shivah kevalo'ham.(4)

Neither the Sankhya, nor the Saiva, nor the Pancaratra, nor the Jaina, nor the Mimamsa, etc. (are valid doctrines); for, by unique experience (it is shown that) the Self is extremely pure. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वाऽपरा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५॥

na cordhvam na cádhá ná cántar-na báhyam
na madhyam na tiryañ na pürváparádik
viyad-vyápakatvád-akhaïãaikarüpas
tadeko'vashishtah shivah kevalo'ham.(5)

Neither above, nor below, nor inside, nor outside, nor in the middle, nor athwart, nor in the eastern nor in the western direction (am I). Since I am all-pervading like ether, I am impartite by nature. That one which remains (after the sublation of all else) 0 that auspicious absolute (Self) I am.

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६॥

na shuklam na køshnam nqa rakta, na pètam
na kubjam na pènam nas hrasvam na dèrgham,
arüpam tathá jyotirákárakatvát
tadeko'vashishthah shivah kevalo'ham.(6)

Neither white, nor black, nor red, nor yellow, neither small, nor large, neither short, nor long (am I); likewise (I am) without form; for I am of the nature of light. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६॥

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arüpam tathá jyotirákárakatvát
tadeko'vashishthah shivah kevalo'ham.(6)

Neither white, nor black, nor red, nor yellow, neither small, nor large, neither short, nor long (am I); likewise (I am) without form; for I am of the nature of light. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

na shástá na shástram na shishyo na shikshá
na ca tvam na cáham na cáyam prapaòcah
svarüpávabodho vikalpásahishïus-
tadeeko, vashishthah shivah kevalo'ham(7)

Neither preceptor, nor scripture (there is), neither pupil nor instruction; neither you nor I, nor this universe. The awareness of one's nature does not admit of alternatives. That one which remains (after the sublation of all else) that auspicious absolute (Self) I am.

न जाग्रन् न मे स्वप्नको वा सुषुप्तिः
न विश्वो न वा तैजसः प्राज्ञको वा ।
अविद्यात्मकत्वात् त्रयाणां तुरीयः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८॥

na jágran-na me svapnaka vá sushuptir-
na vishvo na va taijasah prajòako vá,
avidyátmakatvát trayáïám turèyas-
tadeko'vashishthah shivah kevalo'ham.(8)

Neither the state of waking nor that of dream nor that of deep-sleep is for me; neither the Visva nor the Taijasa nor the Prajna (am I). Since the three are of the nature of nescience, I am the Fourth. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

अपि व्यापकत्वात् हितत्वप्रयोगात्
स्वतः सिद्धभावादनन्याश्रयत्वात् ।
जगत् तुच्छमेतत् समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९॥

api vyápakatvád-dhitattvaparyogát
svatahsiddhabhávád-ananyáshrayatvát,
jagat tuccham etat samastm tad-anyat
tadeko'vashishthah shivah kevalo'ham.(9)

Because that (the Self) is all-pervasive, the true goal, of self-established nature, and not dependent on anything else, this entire universe which is different from that is unreal. That one which remains (after the sublation of all else) - that auspicious absolute (Self) I am.

न चैकं तदन्यद् द्वितीयं कुतः स्यात्
न केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १०॥

na caikam tadanyad-dvitèyam kutuh syán-
nas vá kevalatvam na cákevalatvam,
na shünyam na cáshünyam-advaitakatvát
katham sarva-vedánta-siddam bravèmi.(10)

That (Self) is not even one; how can a second, as different from that be? There is not (for it) absoluteness, nor non-absoluteness. Neither the void nor the non-void is it, because it is the non-dual (reality). How can I describe that which is established by all the Vedantas?

॥ इति श्रीमद् शंकराचार्यविरचितं दशश्लोकी समाप्तं ॥

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Ref: celestel.org

Dasha Sloki or Nirvana Dashakam

Translated by S. N. Sastri

Introduction:

It is said that the Dasasloki was composed by Sri Sankara spontaneously when Sri Govindapada, whom he approached with a request to be accepted as a disciple, asked him who he was. The ten slokas which have become famous as 'Dasasloki' were Sri Sankara's answer to this question. The gist of these slokas is that he is the pure Atma devoid of the limiting adjuncts in the form of the body, mind and organs.

1. I am not the element earth, nor water, nor fire, nor air, nor ether, nor any of the organs individually, nor all the elements or organs together as a whole. Because of variability (of the limiting adjuncts in the states of waking and dream), the self exists by itself only in deep sleep (without the limiting adjuncts in the form of the senses, mind, etc.). I am that most auspicious, attributeless, non-dual entity who alone remains (when all duality is negated).

Note: In this verse the view of the Charvakas (materialists) that there is no self or Atma different from the body is rejected. The Charvaka system does not accept the existence of a soul different from the body. There are various sub-divisions in the Charvaka school itself. One school holds that the physical body itself is the self, another that the sense organs are the self, yet another that the mind is the self. All these are rejected by Advaita. According to Advaita the individual self, which is identical with Brahman, is devoid of all qualities and is neither a doer nor an experiencer. In the waking state the mind, sense and physical body function with the consciousness derived from the Atma. In the dream state the physical body and senses do not function, but the mind functions and creates various objects. In the deep sleep state the mind too is dormant and the Atma alone is there. In this state also there is experience of happiness and total ignorance of everything, as is proved by the fact that when a person wakes up from sleep he or she says, "I slept happily, I did not know anything". This proves that the Atma, which is pure consciousness, exists in the deep sleep state also. In this state there is nothing but the Atma. The world of duality is only a superimposition on Brahman due to avidya. When self-knowledge arises, this avidya is destroyed and the self alone remains, which can never be negated. This self is pure consciousness, attributeless, and auspicious.

2. Neither the division into castes and stages of life, nor the rules of conduct and duties of the various castes and stages of life apply to me. I have no need for dharana, dhyana or yoga, etc. Since the notions of 'I' and 'mine' which are due to identification with the not-self (body, mind and organs) have gone, I remain as the one auspicious self free from all attributes.

3. The srutis say that in deep sleep there is no mother, nor father, nor gods, nor the worlds, nor the Vedas, nor sacrifices, nor holy places. Nor is there total void, since I exist then as the one auspicious self free from all attributes.

Since the notions of caste, stage of life, etc., are based only on false knowledge (which results in identification with the body, etc.,), it is pointed out that when that (false knowledge) is not there, such notions also do not exist, as in the state of deep sleep.

This sloka is based on the Brihadaranyaka upanishad which says that in the state of deep sleep the father ceases to be a father, the mother ceases to be a mother, a thief is no thief, etc.

4. Neither the Sankhya view, nor the Saiva, nor the Pancharatra, nor the Jaina nor the Mimamsaka view, etc., is tenable. Because of the realisation of the partless Brahman generated by the Mahavakya, Brahman is absolutely pure (untainted). I remain as the one auspicious self free from all attributes.

5. Brahman has no such thing as upper or lower (part), it has no inside or outside, it has no middle or any 'across', and it has no eastern or western direction, because it is all-pervading like space (or pervades space also). It is one and without parts. I remain as the one auspicious self free from all attributes.

6. Brahman is not white, nor black, nor red, nor yellow; it is not tiny, nor big. It is neither short nor long. It is not knowable since it is of the nature of effulgence. I remain as the one auspicious self free from all attributes.

7. There is neither teacher nor scriptures, neither student nor instruction, neither you nor I, nor this world. The knowledge of one's real nature does not admit of different perceptions. I remain as the one auspicious self free from all attributes.

8. I do not have the state of waking, nor of dream, nor of deep sleep. I am not Visva, or Taijasa, or Praajna. Because all these three states are only the products of ignorance, I am the fourth (beyond these three states). I remain as the one auspicious self free from all attributes.

Note: Visva is the name given to the jiva in the waking state, Taijasa in the dream state, and Praajna in the deep sleep state.

9. The Atma is all-pervading, is the desired goal, is self-existent, and is not dependent on anything else, while the entire universe which is different from it is unreal. I remain as the one auspicious self free from all attributes.

10. It is not one; how can there be a second different from it? It has neither absoluteness nor non-absoluteness. It is neither void nor non-void since it is devoid of duality. How can I describe that which is the essence of the entire Vedanta!

******

Ref: sanskritdocuments.org

दशश्लोकी निर्वाणदशकं च

Ten Stanzas (on Atman)

by shrImad sha.nkarAchArya

Introduction:

ShrI Shankara sums up the essence of Vedanta in dasashlokI . He states that Only Atman Is while the world of names, form and various manifestations are just maya . He goes on to say that Atman is the same as the supreme Brahman . Shankara also emphasises, as do upaniShads that the man who realises Atma ALONE transcends worldly sorrow (tarati shokaMAtmavit).

After writing a wonderful commentary on Gaudapada's karika on mANDukya upaniShad, and upadesahasri in my humble opinion, the best philosophical work of Shankara, many scholars consider dashashlokI to be the last pronouncement of Shankara on the non-dual nature of Atman . In a very simple way using just 10 verses, Shankara expounds on the nature of

Atman -- the attributeless Truth, indestructible, and the very basis of supreme bliss and purity.

The words of Swami Gambhirananda sums up the significance of the sloka, `This text deals with the nature of Atman in the clearest and simplest language . There is not a single word which is superfluous, and the teacher [Shankara] is at his best; the arrow of knowledge is aimed at ignorance and it hits the target directly, destroying the enemy.'

The birth of this Dasasloki is an interesting event. Sri Sankara, in imminent danger of death in the jaws of a crocodile in the river Purna in his village Kaladi, takes Sannyasa informally by pronouncing the prescribed formula. But when the crocodile immediately frees him from its grip, Sri Sankara is faced with the necessity of seeking a competent teacher who can regularise the Sannyasa and initiate him in the Upanishadic passages. He travelled north and ultimately found such a teacher in Sri Govindapadacharya, who was in deep meditation in a cave on the banks of the Narmada. When fervently implored by Sri Sankara, the Saint woke up and asked Sri Sankara who he was. It was in response to this simple question that Sri Sankara burst out in a set of ten pregnant stanzas explaining the real nature of the Self which alone he was. The Saint realising that Sri Sankara was a realised soul, who had come to him for initiation only to conform to the normal method of entering the Sannyasa Order, immediately accepted him as a disciple.

May Shrl Shankara leads us from ignorance to Truth by helping us realise the Atman.

OM tat sat.
—-------

॥ अथ दशश्लोकी ॥

न भूमिर्न तोयं न तेजो न वायुः
न खं नेन्द्रियं वा न तेषां समूहः ।
अनेकान्तिकत्वात् सुषुप्त्येकसिद्धः (अनैकान्तिकत्वात्)
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ १॥

I am not the Earth nor Water, neither Fire nor Air, I am not space. Neither am I any of the Faculties nor am I their aggregate. [I am not any of these] as they are all uncertain. I am proved however in the sole experience of deep sleep. That One, the Residue, the Auspicious, the Only One, am I.

न वर्णा न वर्णाश्रमाचारधर्मा
न मे धारणाध्यानयोगादयोऽपि ।
अनात्माश्रयाहंममाध्यासहानात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ २॥

The castes are not for me, nor the observances and duties attached to the castes and the stages of life. Even the steadying of the mind, concentration, self-communion and other courses are not for me. For the mistaken senses of I and MINE which rested on the Non-Self have been abandoned. That One, the Residue, the Auspicious, the Alone, am I.

न माता पिता वा न देवा न लोका
न वेदा न यज्ञा न तीर्थं ब्रुवन्ति ।
सुषुप्तौ निरस्तातिशून्यात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ३॥

There is no mother nor father; no gods nor regions of experience; no scriptures nor sacrifical sites; and no sacred place-so say the Sages. For, in the state of deep sleep, all these are negatived and that state is completely devoid(of any object of perception) That One, the Residue, the Auspicious, the Alone, am I.

न साङ्ख्यं न शैवं न तत्पाञ्चरात्रं
न जैनं न मीमांसकादेर्मतं वा ।
विशिष्टानुभूत्या विशुद्धात्मकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ४॥

There is no Sankhya nor Saiva, nor that Pancharatra nor Jaina. The conception of the Mimamsaka and others does not exist. For, through the direct realisation of what is qualified, the Self is known as of the nature of the Absolutely Pure. That One, the Residue, the Auspicious, the Alone, am I.

न चोर्ध्वं न चाधो न चान्तर्न बाह्यं
न मध्यं न तिर्यङ् न पूर्वाऽपरा दिक् ।
वियद्व्यापकत्वादखण्डैकरूपः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ५॥

There is neither above nor below, neither inside nor outside, no middle nor crosswise, no direction, east or west. For it is all-pervasive like space. It is partless and homogeneous in its nature. That One, the Residue, the Auspicious, the Alone, am I.

न शुक्लं न कृष्णं न रक्तं न पीतं
न कुब्जं न पीनं न ह्रस्वं न दीर्घम् ।
अरूपं तथा ज्योतिराकारकत्वात्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ६॥

It is neither white nor black, neither red nor yellow, neither dwarfish nor stout, neither short nor long. As it is of the nature of light, it is shapeless also. That One, the Residue, the Auspicious, the Alone, am I.

न शास्ता न शास्त्रं न शिष्यो न शिक्षा
न च त्वं न चाहं न चायं प्रपञ्चः ।
स्वरूपावबोधो विकल्पासहिष्णुः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ७॥

There is no ruler nor rule, no pupil nor training. There is no YOU nor I. This universe is not. For the realisation of the true nature of the Self does not tolerate any distinction. That One, the Residue, the Auspicious, the Alone, am I.

न जाग्रन् न मे स्वप्नको वा सुषुप्तिः
न विश्वो न वा तैजसः प्राज्ञको वा ।
अविद्यात्मकत्वात् त्रयाणां तुरीयः
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ८॥

There is no waking state for me nor dream or deep sleep. I am not Visva[the Self identified with the experiencer of the waking state], nor Taijasa[identified with dream state, nor Prajna[identified with deep sleep]. I am really the Fourth(Turiya). That One, the Residue, the Auspicious, the Alone, am I.

अपि व्यापकत्वात् हितत्त्वप्रयोगात् (व्यापकत्वाद्धितत्त्व)
स्वतः सिद्धभावादनन्याश्रयत्वात् ।
जगत् तुच्छमेतत् समस्तं तदन्यत्
तदेकोऽवशिष्टः शिवः केवलोऽहम् ॥ ९॥

All this universe which is other than the Self is worthless(having no existence of its own) for it is well known that the Self is all pervasive, recognised as the reality and that its existence is self-proven and does not depend upon anything else. That One, the Residue, the Auspicious, the Alone, am I.

न चैकं तदन्यद् द्वितीयं कुतः स्यात्
न केवलत्वं न चाकेवलत्वम् ।
न शून्यं न चाशून्यमद्वैतकत्वात्
कथं सर्ववेदान्तसिद्धं ब्रवीमि ॥ १०॥

It is not one, for how can there be a second distinct from it? Aloneness cannot be attributed to it nor even not-aloneness. It is neither a void nor a non-void. When it does not admit of a second entity, in what manner can I speak about it though it is established by all the Upanishads.?
॥ इति श्रीमद् शंकराचार्यविरचितं दशश्लोकी अथवा
निर्वाणदशकस्तोत्रं समाप्तं ॥
—
Encoding by M. Giridhar (giridhar at chemeng.Isc.ernet.in)
Translation from Vaidya N. Sundaram (sundaram at ECN.PURDUE.EDU)
*****

YouTube Videos

Dasha Shloki with English meaning (4 min):

https://youtu.be/lK2hyTGVB1A?si=_o2ah1qVhpnE9G-C

Dasha Shloki with Telugu lyrics and meaning (11 min):

https://youtu.be/ZK-qEuavK48?si=pzAMAJxs_p438QXU

Guruvarya Dasha Shloki - Sharada Peetham (7 min):

https://youtu.be/W1ToDeHEXhA?si=56-Q9Umx1zgeaUL9

Dasha Shloki - Kavalam Srikumar (9 min):

https://youtu.be/CgoQoE3fMoU?si=ZmmEfx_hP6nleS7H

Dasha Shloki or Nirvana Dashakam (4 min):

https://youtu.be/N11-pYmmv5I?si=8oHEItVHNqWEVW5h

*****

ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**

Dr. M. Thirumaleshwar

Manisha Panchakam (or, Five verses on 'Wisdom')
by
Sri Adi Shankaracharya

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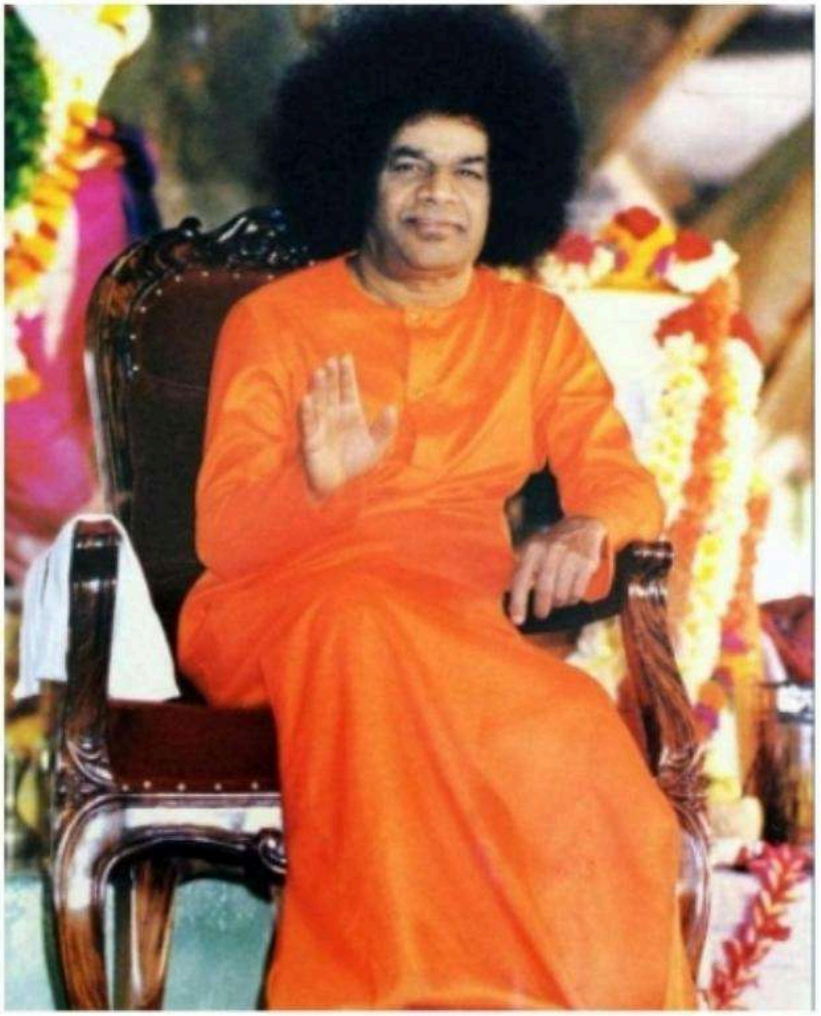
DEDICATION

This work is lovingly dedicated at the lotus feet of:
Bhagavan Sri Sathya Sai Baba



There is only ONE caste -The Caste of Humanity
There is only ONE religion –The Religion of Love
There is only ONE language –The Language of the Heart
There is only ONE God –He is Omnipresent

……Bhagavan Sri Sathya Sai Baba

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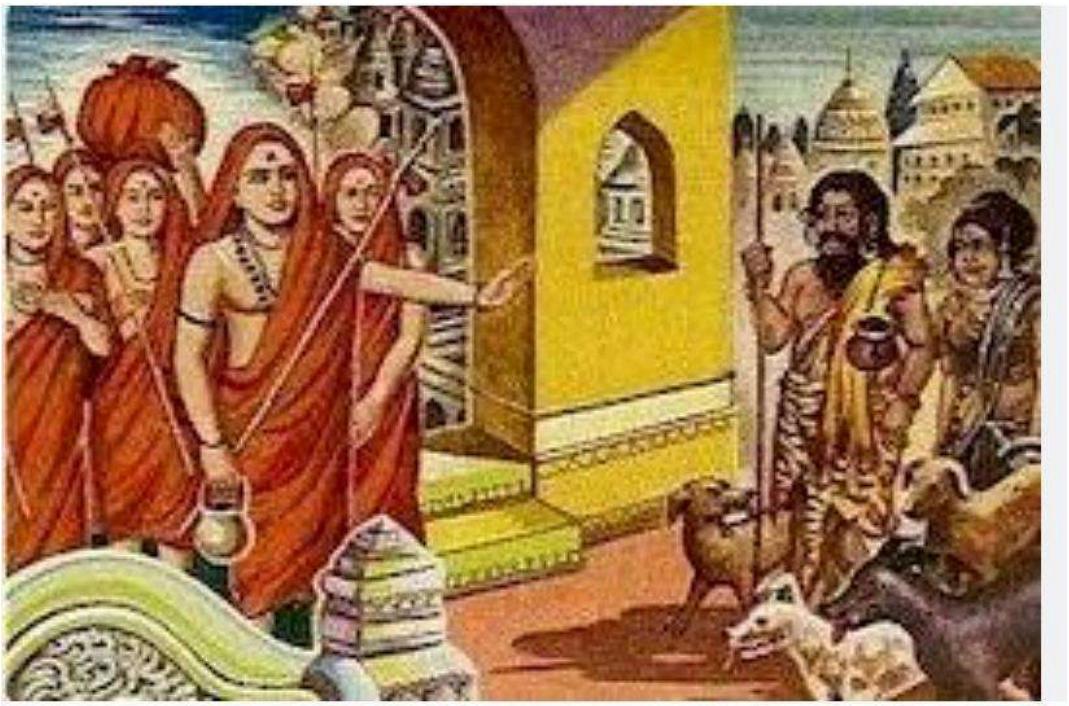
PREFACE



This free ebook gives briefly the info about Manisha Panchakam by Sri Adi Shankaracharya. After an introduction by Wikipedia, Manisha Panchakam verses in Sanskrit are given. Next, this treatise with its meanings in English is given.

Links to YouTube videos give many lectures on Manisha Panchakam by reputed Scholars and Swamijis.

Acknowledgements:

Many of my friends and relatives have actively encouraged me in my attempt to compile this free ebook. I sincerely thank them for their support.

My wife Kala has always encouraged and supported me in all my literary works, sacrificing much of her time. I express my deep appreciation to her.

I have drawn from many references, and YouTube as mentioned in the text.

Finally, I express my immense gratitude to Sri Sathya Sai Baba for His Grace and blessings, prompting me to initiate, continue and complete this work.

Dr. M. Thirumaleshwar,
March 30, 2024
Email: tmuliya@rediffmail.com

Ref: Wikipedia

Manisha Panchakam

Manisha Panchakam is a stotra containing five verses (slokas) composed by Shri Adi Shankaracharya, the Hindu philosopher. It is said that in these five verses Shankara brings out the essence of Advaita Vedanta.

The word *Manisha* means firm conviction, and *Panchak* means five. So the name of the stotra can be translated as "Five verses of firm conviction". Adi Shankara wrote the Manisha Panchakam at Varanasi (Kashi/Benaras), the ancient sacred city of India, and the home to the famous Kashi Vishwanath temple.

Origin

According to the story, Adi Shankaraachaarya, was on his way to the temple after finishing his bath in Ganga, when he came across a chandaala (an outcaste) and his four dogs. He asked the chandaala to move away from him, as was the custom in those days, to which the chandaala questioned him in two Sanskrit verses -

अन्नमायादन्नमयमथवा चैतन्यमेव चैतन्यात्
यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छगच्छेति

To move matter from matter, or to separate spirit from Spirit?
O best among the twiceborn, which of these two do you wish to achieve by saying, “Move away, move away”?

Shankara replied to the questions in five verses and touched the feet of Chandala, as a way to show respect towards him.

Manisha Panchakam

First Verse -

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति
च्चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम॥ १ ॥

In the waking, dream and deep sleep states, That which is their Illuminator, by which one comes to know and understand things
From the Creator down to the ant, that which is the very spark of life in them; the witness of the entire universe
That alone am I, and not the objects that are “seen”, firmly established in this Consciousness – if there is such a person,

be he a Chandala or be he a Brahmana, such a one indeed is worthy of being a Guru. This is my firm conviction.

Second Verse -

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिस्सुखतरे नित्ये परे निर्मले
चण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २ ॥

I am pure Consciousness, and this entire universe, is only an expansion of pure Consciousness
Out of this Maya all this that we see, made of the three gunas, has been conjured by imagination,
He whose intellect is firmly established in the all blissful, eternal, Supreme Reality,
be he a Chandala or be he a Brahmana, such a one is indeed worthy of being a Guru. This is my firm conviction.

Third Verse -

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
र्नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३ ॥

Permanently in a state of flux is this entire world of change, reflect thus on the words of his Guru
"Brahman is Eternal" dwelling on this only, casting aside all dissimilar thoughts, his mind is quietened and poised
And all past and future residual Vasanas of evil deeds are burnt in the fire of Pure consciousness, He thereafter offers his body to Prarabdha
Such a one is worthy to be a Guru, be he a Chandala or a Brahmana, this is my firm conviction.

Fourth Verse -

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ ४ ॥

Upon That which in animals, man and the Deities is, as the inner “I” or Ego clearly perceived to be present
Upon That Light by which the mind, senses and body instruments are enlivened, though in themselves inert
Upon that Radiance covered by dark clouds, yet shining forth from behind them he who

always meditates a Yogi, with mind freed of all thoughts,
is indeed worthy of being a Guru, this is my firm conviction.

The word *manisha* appears in the last line in all the five Verses. Manisha Panchakam conveys the message that the Paramatman (consciousness) is same within all beings regardless of bodily distinctions of caste. Once a person has attained Self-knowledge, considerations such as his caste are totally irrelevant.

*****

Ref: vignanam.org

Manisha Panchakam

मनीषा पञ्चकम्

सत्याचार्यस्य गमने कदाचिन्मुक्ति दायकम् ।
काशीक्शेत्रं प्रति सह गौर्या मार्गे तु श्ङ्करम् ॥ (अनुष्टुप्)

अन्त्यवेषधरं दृष्ट्वा गच्छ गच्छेति चाब्रवीत् ।
शङ्करःसोऽपि चाण्डलस्तं पुनः प्राह श्ङ्करम् ॥ (अनुष्टुप्)

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।
यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥ (आर्या वृत्त)

प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ
विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः ।
किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः
पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥ (शार्दूल विक्रीडित)

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ 1॥

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ 2॥

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
र्नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ 3॥

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ 4॥

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ 5॥

दासस्तेऽहं देहदृष्ट्याऽस्मि शम्भो
जातस्तेंऽशो जीवदृष्ट्या त्रिदृष्टे ।
सर्वस्याऽऽत्मन्नात्मदृष्ट्या त्वमेवे-
त्येवं मे धीर्निश्चिता सर्वशास्त्रैः ॥

॥ इति श्रीमच्छङ्करभगवतः कृतौ मनीषापञ्चकं सम्पूर्णम् ॥

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Ref: sanskritdocuments.org

Manisha Panchakam with English translation

Introduction

ManIShA panchakam was written by Jagadguru Adi Shankaracharya. A biography of Shankara and his other compositions of vedic literature can be found in the shankara.itx document. Shri Shankara has been criticised by modern western scholars for propounding sectarian beliefs in his commentary (bhashya) of Brahma sutra where he restricts the recitation of Vedas to the upper castes only . However, one should note that one is handicapped when writing a commentary on a text . Thus in independent compositions like the upadesasahasri and this short text, manIShA panchakam he expounds his Advaita philosophy in all its glory . Advaita, the non-dualistic philosophy expounded in detail by Shri Shankara, does not recognize differences between people based on caste, creed, religion, gender etc since we are all the manifestations of the same Brahman. The scene is set in Varanasi (Kashi/Benaras), the ancient sacred city of India, and the home to the famous Kashi Vishwanath temple. Adi shankarAchArya, the expounder of the Advaitic, non-dualistic philosophy, was on the way to the temple after finishing his bath . Suddenly he saw a chandAla (an outcaste), on the way, and beckons to him to keep a distance, as per the practice and custom in those days . That outcaste is none other than the Lord Shankara (Shiva) Himself! At such beckoning, the Lord addresses his devotee sha.nkarAchArya, in the first two stanzas (the prologue), as under:

अनुष्टुप् छन्द -
सत्याचार्यस्य गमने कदाचिन्मुक्ति दायकम् ।
काशीक्शेत्रं प्रति सह गौर्या मार्गे तु श्ङ्करम् ॥

अन्त्यवेषधरं दृष्ट्वा गच्छ गच्छेति चाब्रवीत् ।
शङ्करःसोऽपि चाण्डलस्तं पुनः प्राह श्ङ्करम् ॥

आर्या वृत्त -
अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।
यतिवर दूरीकर्तुं वाञ्छसि किं ब्रूहि गच्छ गच्छेति ॥

O great ascetic! Tell me . Do you want me to keep a distance from you, by uttering 'go away' 'go away' taking me to be an outcaste ? Is it addressed from one body made of food to another body made of food, or is it consciousness from consciousness --- which, O, the best among ascetics, you wish should go away, by saying `` Go away, go away"? Do tell me.

शार्दूल विक्रीडित छन्द -
प्रत्यग्वस्तुनि निस्तरङ्गसहजानन्दावबोधाम्बुधौ
विप्रोऽयं श्वपचोऽयमित्यपि महान्कोऽयं विभेदभ्रमः ।
किं गङ्गाम्बुनि बिम्बितेऽम्बरमणौ चाण्डालवीथीपयः
पूरे वाऽन्तरमस्ति काञ्चनघटीमृत्कुम्भयोर्वाऽम्बरे ॥

Answer me . While the supreme Being is reflected in every object as the sun's reflecion could be seen in the placid waveless water bodies why this doubting confusion and differentiation i.e . whether one is a brahmin or an outcaste ? who is the superior one etc ?. Is there any difference in the reflection of the sun in the waters of the Ganges or in the water present in the street of an outcast?

Likewise, is there any difference when the water- containers happen to be golden vessels and earthen pots ? (Immediately shankarAcharya realises the presence of the Lord Shankara before him (who has apparently shown Himself with a view to removing the last vestige of imperfection in His devotee) and reels off the following 5 stanzas-constituting 'manIShApa.nchakam'-ending with a further stanza in the form of an epilogue).

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ १॥

If one is convinced firmly, that he is that very Soul which manifests itself in all the conditions of sleep, wakefulness and dream, in all the objects from the great Brahma (the creator) to the tiny ant and which is also the vibrant, but invisible, witnesser of all, then as per my clear conclusion, he is the great teacher/preceptor, be he a twice-born (i.e higher castes) or an outcaste.

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणयाऽशेषं मया कल्पितम् ।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥ २॥

I am quite convinced that he is the great Master, be he a Brahmin or an outcaste, who, dwelling on the pure and infinite Brahman thinks of himself as that very Brahman, of whose manifestation the whole Universe is,though apparently the Universe is assumed to consist of different things, due to ignorance and the three Gunas (Satva, Rajas and Tamas).

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो-
र्नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना ।
भूतं भावि च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम ॥ ३॥

I am fully convinced by the Preceptor's words that the entire Universe is a transitory illusion and that the human body is given to constantly meditate on the infinite and supreme Being with a serene and unquestioning mind and thus to burn in that sacred Fire the sins with which the human is born.

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः ।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय-
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम ॥ ४॥

In my opinion, Yogi is great who has clearly grasped within himself the truth and quality of the supreme Being through which all our activities are performed and whose effulgence is hidden by ignorance [of an ordinary person] even as the sun's halo is covered/hidden by the clouds.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः ।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मविद्
यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम ॥ ५॥

I am convinced that whoever has his mind dwelling upon the Great Being who is being worshipped by Indra and other gods and is thus completely at peace with himself has not only understood Brahman but he is himself that great Brahman!

दासस्तेऽहं देहदृष्ट्याऽस्मि शंभो
जातस्तेंऽशो जीवदृष्ट्या त्रिदृष्टे ।
सर्वस्याऽऽत्मन्नात्मदृष्ट्या त्वमेवे-
त्येवं मे धीर्निश्चिता सर्वशास्त्रैः ॥

Oh Lord ! In the form of body I am your servant . In the form of life, O three-eyed one, I am part of yourself . In the form of soul, you are within me and in every other soul.I have arrived at this conclusion through my intellect and on the authority of the various scriptures.

॥ इति श्रीमच्छङ्करभगवतः कृतौ मनीषापञ्चकं सम्पूर्णम् ॥
Thus ends the 'manIShApa~nchakam' composed by AdishankarAcharya.
Encoding by Narayanaswami at swami at math.mun.ca
Translation by Shri S. V. Ganesan
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Shri Kanchi Mahaswami discourse

(English translation of discourse by P N Ramachandran
pnramchandran at gmail.com)
The Mahaswami (late Sri Chandrasekharendra Saraswati Swami) is considered a saint of recent times. His discourses on various topics while on a visit to Madras in 1930's are indeed the benchmark.)

The Harijan asked:

अन्नमयादन्नमयमथवा चैतन्यमेव चैतन्यात् ।
Which should get away from which, whereto and how? What is your intention? Is it that one frame made of bone and flesh and itself a product of food, should get away from another frame of same composition and same origin? Or, that the soul (atma) resident in a frame should not come near another soul (atma) similarly resident in another frame? Oh! The best among Brahmins, please answer me, what is that which should get away?.

प्रत्यग्वस्तुनि
The sun's light falls both on the waters of the Ganges as well as of those of drains. The sun's image gets reflected from both these surfaces. Is there any difference between the two images? Similarly, is there any difference in the images of the sun reflected in the water contained in a vessel whether the latter is made of gold or of mud?

There is a permanent reality (paramatma) in our bodies. Paramatma, which is all perfect, has the innate attributes of both bliss and knowledge. There are no differences in it. It is omniscient like the ocean. Even this comparison is not fully correct. In the ocean there are many waves. But in the paramatma there are no waves. The physical ocean has an atmosphere standing upon it. This causes the waves in the ocean. But paramatma exists everywhere. There is no place without it. In view of its omnipresence there are no waves in it. It is both un-excellable bliss and limitless knowledge. In the paramatma which is of such nature, how can there be differences?.

The question being in the nature of highest knowledge, evoked reply in the same vein. Adi Sankara said, If you are such a knower of Brahmam (supreme reality), then you are indeed my Guru (revered teacher).. Adi Sankara's reply is in five slokas known as ManeeshA Panchakam. Maneesha means firm conviction and Panchakam means five-fold. Adi Sankara sets out these as his firm convictions.

Adi Sankara replied:

जाग्रत्स्वप्न
(Maneesha Panchakam . verse 1)

If this type of firm self-knowledge is found in any one . the knowledge that from the great Brahma (the creator) to the tiny ant, in all animate and inanimate things there is the supreme Brahman that is .I.; that the things which knowledge perceives as .I. are not .I.; then whether he be a Harijan or a Brahmin, that one alone is my Guru. This is my deep conviction and faith. How are we to look at all living things in the world as identical to ourselves? This self-knowledge is indeed hard to attain. There are three states of experience: waking (jAgrat), dream (swapna) and deep sleep (suShupti). Although the states differ and the mental attitudes during these states differ, the person who experiences these is one and the same. Similarly we should be firmly convinced that one and the same .I. prevails in various things and in various places in the three states of experience. Although we perform or experience in different states acts and mental attitudes distinct from one another and although these acts and attitudes seem to be the work of distinct bodies and minds, we know that it is one and the same person that performs these acts or experiences these attitudes. Likewise the acts and mental attitudes, seemingly of other persons, are in reality our own. Bodies alone are separate but the inner self (the .I.) is the same. We should thus look at the entire world in this unitary view and not be misled by apparent differences.

We see an article. The act of seeing has both an object (the particular article seen) as well as the subject (one who does the act of seeing). These two states (object and subject) are separate and distinct from one another. The body is seen . so it is the object. Atma (soul) sees . so it is the subject. This analogy can be extended to other acts such as perception or consciousness. The body is perceived . so it is the object. Atma (soul) does the act of perceiving . so it is the subject. Thus the body and the soul are separate from one another. He who considers the soul as that which is seen (that is, confuses the object for the subject) can only be termed as an aggyani (ignorant of reality/truth).

यत्सौख्य
(Maneesha Panchakam . verse 5)
Encoded by Narayanaswami at swami at math.mun.ca
Translation by Shri S. V. Ganesan
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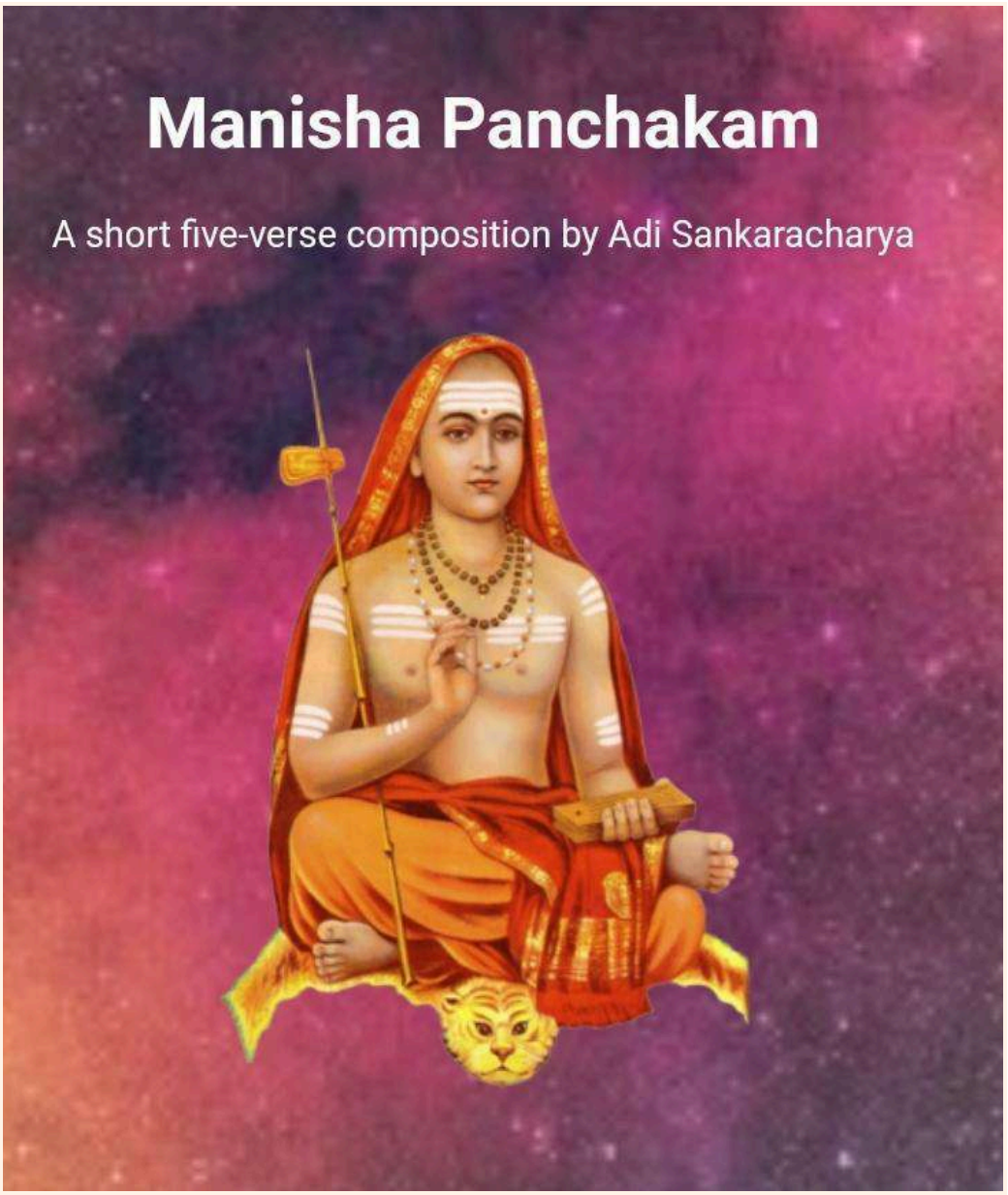
Ref: shlokam.org

Manisha Panchakam



Manisha Panchakam

In Sanskrit, the word **‘Manishā’** means conclusive wisdom or determinate knowledge. Such knowledge does not arise merely due to some faith or based on dogmatic principles or emotional attachments but is born out of intellectual discrimination. It is resolute and completely free of any doubt. The word **‘Panchakam’** refers to that which is contained in five. So Adi Sankara’s ‘Manisha Panchakam’ refers to the conclusive wisdom or determinate knowledge asserted in five verses. What is Sankara’s assertion as his determinate knowledge? What is such conclusive wisdom?

‘The Atman, the immutable energy present within me and in every life is none other than the Paramatman, the pervasive, omnipresent energy, embedded as a thread within all lives and seated as the witness to everything. Whoever has this knowledge and remains steadfast in that wisdom of non-duality, he alone, irrespective of his stature in the world due to the caste, creed or societal classifications, is the real preceptor and Guru, worthy of worship even by the gods.’

अन्नमयादन्नमयमथवा चैतन्यमेवचैतन्यात्
यतिवर दूरीकर्तुम् वांछसि किम् ब्रूहि गच्छ गच्छेति

Annamayādannamayamathavā caitanyamevacaitanyāt
Yativara dūrīkartum vāṃchasi kim brūhi gaccha gaccheti

The Chandala questions: O great among the twice-born! What is it that you want to move away by saying, "Go, go"? Do you want the body made up of food to move away from another body made up of food? Or do you want consciousness to move away from consciousness?

किम् गंगाम्बुधि बिंबितेम्बर मणौ चंडाल वीधी पयः
पूरेवा अन्तरमस्ति कांचनघटी मृत्कुम्भयोर्वांबरे?
प्रत्यग्वस्तुनि निस्तरन्ग सहजानन्दावबोधाम्बुधौ
विप्रोयम् श्वपचोयमित्यपि महान् को यम् विभेद भ्रमः

Kim gaṃgāmbudhi biṃbitembara maṇau caṃḍāla vīdhī payaḥ
Pūrevā antaramasti kāṃcanaghaṭī mṛtkumbhayorvāṃbare?
Pratyagvastuni nistaranga sahajānandāvabodhāmbudhau
Viproyam śvapacoyamityapi mahān ko yam vibheda bhramaḥ

Is there any difference between the reflection of the sun in the waters of the Ganga and its reflection in the water in a ditch in the quarters of the outcastes? Or between the space in a gold pot and in a mud pot? What is this illusion of difference in the form, "This is a Brahmana and this is an outcaste" in the indwelling self which is the ripple-free ocean of bliss and pure consciousness?

।।श्रीः।।

।।मनीषापञ्चकम्।।

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे
च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम।।1।।

..Śrīḥ..

..Manīṣāpañcakam..

Jāgratsvapnasuṣuptiṣu sphuṭatarā yā saṃvidujjṛmbhate
Yā brahmādipipīlikāntatanuṣu protā jagatsākṣiṇī.
Saivāhaṃ na ca dṛśyavastviti dṛḍhaprajñāpi yasyāsti ce
Ccāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama..1..

1.Sri Shankara answers: If a person has attained the firm knowledge that he is not an object of perception, but is that pure consciousness which shines clearly in the states of waking, dream and deep sleep, and which, as the witness of the whole universe, dwells in all bodies from that of the Creator Brahma to that of the ant, then he is my Guru, irrespective of whether he is an outcaste or a Brahmana. This is my conviction.

ब्रह्मैवाहमिदं जगच्च सकलं चिन्मात्रविस्तारितं
सर्वं चैतदविद्यया त्रिगुणया शेषं मया कल्पितम्।
इत्थं यस्य दृढा मतिः सुखतरे नित्ये परे निर्मले
चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम।।2।।

Brahmaivāhamidaṃ jagacca sakalaṃ cinmātravistāritaṃ
Sarvaṃ caitadavidyayā triguṇayā śeṣaṃ mayā kalpitam.
Itthaṃ yasya dṛḍhā matiḥ sukhatare nitye pare nirmale
Cāṇḍālo'stu sa tu dvijo'stu gururityeṣā manīṣā mama..2..

2. "I am Brahman (pure consciousness). It is pure consciousness that appears as this universe. All this is only something conjured up by me because of avidya (nescience) which is composed of the three gunas (sattva, rajas and tamas)". One who has attained this definite realization about Brahman which is bliss itself, eternal, supreme and pure, is my Guru, whether he is an outcaste or a Brahmana.

शश्वन्नश्वरमेव विश्वमखिलं निश्चित्य वाचा गुरो
र्नित्यं ब्रह्म निरन्तरं विमृशता निर्व्याजशान्तात्मना।
भूतं भाति च दुष्कृतं प्रदहता संविन्मये पावके
प्रारब्धाय समर्पितं स्ववपुरित्येषा मनीषा मम।।3।।

Śaśvannaśvarameva viśvamakhilaṃ niścitya vācā guro
Rnityaṃ brahma nirantaraṃ vimṛśatā nirvyājaśāntātmanā.
Bhūtaṃ bhāti ca duṣkṛtaṃ pradahatā saṃvinmaye pāvake
Prārabdhāya samarpitaṃ svavapurityeṣā manīṣā mama..3..

3. Having come to the definite conclusion, under the instruction of his Guru, that the entire universe is always perishable, he who, with a calm and pure mind constantly meditates on Brahman, and who has burnt his past and future sins in the fire of knowledge, submits his present body to the operation of his prArabdha karma. This is my conviction.

या तिर्यङ्नरदेवताभिरहमित्यन्तः स्फुटा गृह्यते
यद्भासा हृदयाक्षदेहविषया भान्ति स्वतोऽचेतनाः।
तां भास्यैः पिहितार्कमण्डलनिभां स्फूर्तिं सदा भावय
न्योगी निर्वृतमानसो हि गुरुरित्येषा मनीषा मम।।4।।

Yā tiryaṅnaradevatābhirahamityantaḥ sphuṭā gṛhyate
Yadbhāsā hṛdayākṣadehaviṣayā bhānti svato'cetanāḥ.
Tāṃ bhāsyaiḥ pihitārkamaṇḍalanibhāṃ sphūrtiṃ sadā bhāvaya
Nyogī nirvṛtamānaso hi gururityeṣā manīṣā mama..4..

4. The Self or pure consciousness is experienced clearly within by animals, men, and gods as 'I'. It is by the reflection of this pure consciousness that the mind, senses and body, which are all insentient, appear to be sentient. External objects are perceived only because of this consciousness. This Self is, however, concealed by the very mind, senses and body which are illumined by it, just as the sun is concealed by clouds. The yogi who, with a calm mind, always meditates on this Self is my Guru. This is my conviction.

यत्सौख्याम्बुधिलेशलेशत इमे शक्रादयो निर्वृता
यच्चित्ते नितरां प्रशान्तकलने लब्ध्वा मुनिर्निर्वृतः।
यस्मिन्नित्यसुखाम्बुधौ गलितधीर्ब्रह्मैव न ब्रह्मवि
द्यः कश्चित्स सुरेन्द्रवन्दितपदो नूनं मनीषा मम।।5।।

Yatsaukhyāmbudhileśaleśata ime śakrādayo nirvṛtā
Yaccitte nitarāṃ praśāntakalane labdhvā munirnirvṛtaḥ.
Yasminnityasukhāmbudhau galitadhīrbrahmaiva na brahmavi
Dyaḥ kaścitsa surendravanditapado nūnaṃ manīṣā mama..5..

5. The Self, which is Brahman, is the eternal ocean of supreme bliss. A minute fraction of that bliss is enough to satisfy Indra and other gods. By meditating on the Self with a perfectly calm mind the sage experiences fulfillment. The person whose mind has become identified with this Self is not a mere knower of Brahman, but Brahman itself. Such a person, whoever he may be, is one whose feet are fit to be worshipped by Indra himself. This is my definite conviction.

इति श्रीमत्परमहंसपरिव्राजकाचार्यस्य
श्रीगोविन्दभगवत्पूज्यपादशिष्यस्य
श्रीमच्छंकरभगवतः कृतौ
मनीषापञ्चकं संपूर्णम्।।

Iti śrīmatparamahaṃsaparivrājakācāryasya
Śrīgovindabhagavatpūjyapādaśiṣyasya
Śrīmacchaṃkarabhagavataḥ kṛtau
Manīṣāpañcakaṃ saṃpūrṇam..

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Ref: YouTube Vedanta Hub

Discourses: Swami Aparajitananda, Chinmaya Mission, Mangalore

Discourse 1(48 min): https://youtu.be/RVMGU2GT0MA?si=9u7N04ARgnr8agI0

Discourse 2(49 min): https://youtu.be/WLWlF7mqwzc?si=Obp0IDsd8qGX_P-m

Discourse 3(48 min): https://youtu.be/jm3WXZTQRJw?si=EwYaLGtQb1rJcRMX

Discourse 4(54 min): https://youtu.be/WmQrDz7xc2M?si=aU-3Vfiin3JT8XoG

Discourse 5(50 min): https://youtu.be/Nf7VaJAcoKs?si=uir0GrT30Yf2agE7

Discourse 6(43 min): https://youtu.be/XKW0nBbbCkU?si=CG5HYR-oRSqZfkyj

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YouTube Videos

Manisha Panchakam (2 min): https://youtu.be/O0TerBEthi0?si=-q2clnMhtHdCz2HR

Introduction by Swami Sarvapriyananda (52 min):

https://youtu.be/o7EkqonufYg?si=9H8HEpHapvzdQngb

Manisha Panchakam with English meanings (11 min):

https://youtu.be/cj-IS9PH_dA?si=ifrfntsF7NTL8OCS

SVBC TTD Manisha Panchakam (25 min):

https://youtu.be/EkZzFH5zxXY?si=jqEJIsDUzH0f3Iv3

Manisha Panchakam by Swami Ramanacharana Tirtha - Nochur - Tamil (1 hr 7 min):

https://youtu.be/oI8L6jUGSE0?si=g9AiMbKPFMFeSTZK

Manisha Panchakam - Q & A - Swami Sarvapriyananda (59 min):

https://youtu.be/OuNEldqpNR4?si=2x618-f4OwALcXcW

Essence of Manisha Panchakam- by Swami Guruparananda (57 min):

https://youtu.be/HcylR5QD3zY?si=2TqyyQ4LDh-YKFy4

Manisha Panchakam-2 by Swami Sarvapriyananda (1 hr 6 min):

https://youtu.be/NtM42N_S7ig?si=9RzbZW85EbQj3-UI

Manisha by Swzmi Shantivratananda (1 hr 7 min):

https://youtu.be/NtM42N_S7ig?si=9RzbZW85EbQj3-UI

Manisha Panchakam - Garikapati Narasimha Rao (1 hr 51 min):

https://youtu.be/LJryP9yu-Jk?si=kPVkp7sTM_-uTSmT

Exploring Manisha Panchakam - Swami Sarvapriyananda (2 hrs 26 min):

https://www.youtube.com/live/kdgAZQrw-Fw?si=Jh_NB2ZihsdMnTp8

Manisha Panchakam - Telugu (5 min):

https://youtu.be/uJVNqYO4JIo?si=Wc35MzX9jWZwNtj6

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ॐ सह नाऽवतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्विनावधीतमस्तु मा विद्विषावहै ॥ **(3)**
ॐ शान्तिः शान्तिः शान्तिः ॥ **(3)**